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The Christian Century

A Journal of Religion

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Jesus: A Personality or A Tradition?

By John Wright Buckham

The Macintosh Case—an Astounding Decision

An Editorial

Are the Chinese Anti-Christian?

By Lih Hsuen-teh

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The CHRISTIAN CENTURY

June 10, 1931

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The Office Notebook

The Christian Century has a good friend in Kansas City, Joseph Myers, who relates an experience that should be shared with the whole family of readers. Mr. Myers is the associate minister of the Community church, that great congregation which has grown up under the preaching of Dr. Burris Jenkins, as well as editor of the Christian. This is the way he tells his story:

"The periodical department of the public library here has had so many requests for bound volumes of The Christian Century as reference material that it decided to begin binding your journal with the issues of 1930. Only one issue was missing, January 8, 1930, which even your office couldn't supply. They tried all the usual sources of help in such cases without success, and finally Dr. L. M. Birkhead, the Unitarian minister, advised them to try me. I had the issue they wanted, and was glad to give it to them for such a good purpose.

"This incident started my neurones working. I looked into my file of The Christian Century and found I had all the issues from the beginning of 1926. I offered them to the public library for binding, and the library was delighted to receive them. From the selfish point of view, I should have kept them, because I frequently refer to back copies of The Christian Century; but now their usefulness will be greatly enlarged.

"I suppose The Christian Century is bound for reference in the principal libraries of the country, but wouldn't it be a good idea for friends of the paper to inquire of their libraries concerning this matter, and then offer, if necessary, either a subscription to the library or at the end of the year bring in their own copies for binding? No library should be without The Christian Century, on its periodical table and on its reference shelves."

We take it that the question Mr. Myers asks in the preceding paragraph is purely rhetorical. But in case there should be any doubt in the matter, we hasten to reply: Yes, it would be a good idea. In fact, swell.

At that, we're not so sure about that notion of turning over one's own files to the library. Very unselfish and all that, of course, but not every reader will have the leisure, as Mr. Myers evidently will, to go to the library six or seven times a week to look up back issues. No; on second thought, better see to it that the library sends in its own subscription.

And our thanks to Mr. Myers.

Contributors to This Issue

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

STATISTICS released in Washington by the American university graduate school show that there are at present 7,809 missionaries from the United States working overseas. These missionaries represent forty-two churches, and are stationed in eighty-eight countries. Compilations of figures frequently mean very little, but there are features of this compilation that need taking into account. For example, when reference is made in these days to the message of American missionaries, how often is it remembered that the second largest number of missionaries representing any one church is working on behalf of the Mormons? Or that out of the total of 7,809, almost one-half, or 3,511, represent denominations—if bodies like the Hephzibah Faith church can be called denominations—which are committed to an ultra-conservative and traditionalistic interpretation of the Christian message? Generalizations about the present state of missions need to keep such facts in account.

America's Missionary Expeditionary Force

Church and State Clash in Italy

IT is impossible for American opinion, formed in a social order in which freedom of association is a right dearly cherished and seldom challenged, not to feel strong sympathy with the Roman Catholic side of the argument which has suddenly flamed up in Italy between the church and the fascist government. During the past twenty years, the church has been increasingly fostering the formation of societies of men and women, of boys and of girls, for cultural and practical ends. Some of them have had for their specific purpose the improvement of social and economic conditions, others the encouragement of educational and recreational programs, the elevation of the tone of public and private morals, and the development of whatever the church considers essential to Christian character. All of them have, of course, the ulterior purpose of increasing the prestige of the church and the loyalty and obedience of its laity. "Italian Catholic Action" is a sort of holding corporation which gives a unified direction to all of these separate organizations and puts them under the absolute control of the hierarchy. Nevertheless they are, so far as their membership is concerned, voluntary associations for the welfare of individuals and of society. To appreciate the meaning of the government's decree closing the clubrooms of all the youth organizations in this group and forbidding their activities, one must imagine what it would be like if our federal government closed up the Y. M. and Y. W. C. A. buildings, and forbade the meetings of boy scouts, girl scouts and junior leagues. The vatican, quite naturally, resents the ban on the organizations as a violation of the concordat of 1929, article 43 of which provides: "The Italian state recognizes associations affiliated with Italian Catholic Action, always provided that they pursue their activities in conformity with provisions issued by the holy see outside of any political party and under direct control of the hierarchy of the church, with the sole object of propagating and realizing Catholic principles." The justification which the state alleges for its action is that the prohibited organizations have become centers of anti-fascist agitation.

The Unsettled Issue Of Education

THE clash between Mussolini and the vatican brings into clear relief—not for the first time, but more vividly than ever before—the issue in regard to education which the concordat did not settle. The church holds that education is the function of the church, because it is by education that character is formed and the attitude of docility toward the church is determined which is essential to its conception of morality. The state holds that education is the function of the state, because it is by education that citizens are trained in loyalty to the state and made competent for its service and for the economic and social life which is essential to its welfare. All attempts to settle this issue have been merely temporary compromises and opportunist adjustments. The wording of the concordat itself is ambiguous—perhaps intentionally so, for there could not have been agreement

upon it if it had not been. The youth organizations must confine themselves to "propagating and realizing Catholic principles." But what are Catholic principles? If one of them is the control of education by the church, and if another is such a completely vatican-centered program of social and economic life as the pope set forth in his recent encyclical, it may be set down as certain that those principles will not be underwritten by the fascist state—or by any other state that is not completely dominated by the church. The only state which can be tolerant of such principles is a state which is completely separated from the church and which therefore tolerates everything. The Italian tangle is only one more illustration of the absurdities that necessarily arise when a church tries to maintain special privileges and powers in a state in which it no longer commands the complete confidence of the government and the people.

Too Wide a Field for Such Narrow Control

THE tension between the Roman Catholic church and the state grows out of the fact that the church has a broad view of the function of religion and a narrow view of the administration and control of the institutions of religion. If it viewed religion, as the Eastern Orthodox church does, as wholly a matter of dogmas and ceremonies, no one outside of it would care who controlled it. If its administration were as democratic as that of modern states, responsive to the will and wisdom of the mass of its members who are also citizens, there would be no occasion for alarm and little ground for friction with the state even though it extended its field of activity to matters which, from some points of view, are secular. It is considered a great triumph for a broadly humanitarian view of the scope of religion that the pope issued an encyclical outlining a better social order and championing the right of labor to better wages and a richer life. And so it is. But so long as every such pronouncement is interlined with repeated affirmations of his own right to exercise "supreme jurisdiction" in laying down laws about the relations of capital and labor, the sanctity of property, the ways in which wealth may legitimately be acquired and the principles upon which the products of industry should be distributed, as well as about the domestic matters which formed the subject of the previous encyclical, there is every probability of frequent and violent collisions between the Roman Catholic church and those states which do not accept the voice of Rome as equivalent to that of God. That is precisely what is happening in Italy now, and to some extent in Spain—both traditionally Catholic countries but both unwilling to yield to the church, in such wide fields of social, economic and political matters, that docile obedience which good Roman Catholics theoretically ought to yield upon any matter on which the pope pleases to speak. When he declares that the Virgin Mary was conceived without any taint of original sin, they are willing to concede the point and to celebrate the immaculate conception with ceremonies. But when he says that one cannot be a good Catholic and a good socialist, or that education should be controlled by the church, they beg leave to differ, and tensions inevitably arise between the church which enjoys a privileged status while making such pronouncements and the state which guarantees those privileges. It is reported that the pope threatens to renounce the concordat with Italy. It might clear the whole situation if he did.

The Wisdom of a Modest Humorist

IF the colleges and universities of the land are estopped from offering honorary degrees to Mr. Will Rogers, rope-twister and humorist extraordinary, by his refusal of an honorary "L. H. D." from Oklahoma City university, at least they ought to club together and present him with a silver-mounted saddle and a pair of gold-plated spurs for the words of wisdom in which he couched his refusal: "What are you trying to do? Make a joke out of college degrees? They are in bad enough repute as it is, without handing 'em around to comedians. The whole honorary-degree thing is the hooey. I saw some college is giving Mellon one, and he is a billion bucks short. I got too much respect for people that work and earn 'em to see 'em handed around to every notorious character." Whether or not these crisp sentences are entitled to rate as *litterae humaniores*, they contain practically the sum total of human wisdom on the subject of honorary degrees with a valuable hint, in addition, on the subject of regular degrees. Hunters of honorary degrees should read, and blush. All degrees are under suspicion, and justly so. They are chiefly valuable to persons in academic life because they save the trouble of explaining why one does not have them. But they have their meaning and worth, which they can keep if they are given only to those who earn them. Honorary degrees are commonly given out as a life insurance salesman gives cigars—to prospects. Commencement season is right at hand. Perhaps the warning comes a little too late; but if not—careful, trustees, careful!

The Southern Presbyterians Withdraw

BY a vote of 175 to 79 the general assembly of the Presbyterian Church in the United States (the southern Presbyterians) determined to withdraw that denomination from membership in the Federal council of churches. Details are not yet at hand as to the debate which preceded this action, but the newspaper reports state that it was followed by vigorous applause. Unfortunate as the decision is, it should give the other members of the council cause to think again

as to its constituency, its policy and its future. There have been in the council from the beginning a number of churches which were there "on suspicion." They have sat in the sessions, but always within easy reaching distance of the door, and always with their hats in their hands. The presence of these churches has been as much threat as support. It is obvious that the Federal council gains in importance in ratio to the number of Protestant churches in its membership, but it may not gain in effectiveness according to that same ratio. A somewhat smaller group of denominations, but one more nearly unified in its outlook and aims, would probably prove of more value to the religious and social advance of the nation than a larger body geared down to the speed of its most conservative units. It is to the credit of the Federal council that it has not allowed the fear of such a withdrawal as has now occurred to hamstring its activities. With this potential internal discord eliminated, the council's ability to drive directly and with power toward progressive goals should be increased. Indeed, the decision of the Presbyterian Church in the United States of America to remain within the Federal council, taken at the same time that the southern Presbyterians were withdrawing, should be interpreted by the council's leaders as a solidifying of the ranks for aggressive advance.

Is Justice Roberts the Real Ruler of the United States?

A PLAUSIBLE argument could be made out in support of the proposition that the real ruler of the United States is Owen Josephus Roberts, associate justice of the supreme court. Almost any candid student of American government will admit that the supreme court has more real power than the President, or than the executive branch taken as a whole. Similarly it has often seemed in recent years that the supreme court was doing as much law-making as law-interpreting, and thus that it clearly surpassed the legislative branch in power. But now it begins to appear that within the supreme court itself the line between the conservatives and liberals is so closely drawn that one vote, wavering from one side to the other, has in its keeping the direction of American law. That vote is the vote of Mr. Justice Roberts. In two recent cases the decision of Justice Roberts has thrown the court on the side of liberalism. By his vote the Indiana chain store tax was declared constitutional and the Minnesota press suppression law unconstitutional. In another case—the famous Macintosh appeal treated elsewhere in this issue—Justice Roberts, by siding with the conservatives, put the government of the United States in the position of demanding complete control over the individual conscience. As the constitution of Massachusetts says, this is a government not of men but of laws, and the health of the nation depends to a large degree on that fact. But it is questionable whether so much should hinge on the view of one man as to what the law is—and we say that even though the majority of Justice Roberts' decisions have so far fallen on the liberal side.

Do Your Thinking Now!

ONE of the last witnesses to appear before the war policies commission at Washington was Mr. Herbert Bayard Swope. Mr. Swope's brilliant work as a correspondent during the world war earned him the executive editorship of the New York World. In that position he proved himself a great newspaper executive; the decline of the World came largely after the retirement of Mr. Swope. In attempting to outline the policy that the government should follow in regard to public opinion should war come again, Mr. Swope was therefore speaking from a background of experience possessed by few. What policy did he propose? Censorship, of course, which though "often stupid, never popular [is] always necessary if wars are to be won." "Just as other constitutional provisions are ignored in time of war, so, too, must there be an abridgement of free speech, free press, free assembly, and even free thought." "If we take the muzzles off the dogs of war we must put the muzzles on the people and the press." "The regimentation and goose-stepping of public opinion is one of the inescapable processes of war making. Thinking along independent lines must be stopped; all thought must concern itself with winning the war on the program laid down by the nation." "Just as raw materials, capital and men are conscripted or controlled, so must public opinion be dealt with in time of war. It must be organized and paraded under drill masters. Censorship and propaganda are the agencies of domination." "Propaganda which, however naive at times, shall proclaim our virtues, sublimate our aims and accentuate our successes, and indict the vices of the enemy and minimize his achievements." The point of it all being, clearly, that if you wish to do any thinking for yourself you must do it before war comes.

Guess at Half and Multiply by Two

THE assurance with which the Association against the prohibition amendment gives forth its statistics of the present consumption of spirits, wine and beer in the United States is more amusing than disturbing. Of course nobody knows how much is consumed. If the Association against the prohibition amendment could assemble all its supporters and sympathizers and get them to testify as to their individual expenditures for the financing of the industry which they say is debauching the country, it could perhaps get an approximate figure for the total. But that would be scarcely practical. Few of the buyers will tell how much they buy; and none of the sellers will

tell how much they sell. But undeterred by the absence of data, the Association's figure-jugglers produce statistics of per capita consumption alleged to be accurate to the second decimal place. On the face of this statement, which has no known facts to support it but certainly puts the estimate high enough, the country consumes more spirits and wine and less beer than in 1914—enough less, when the Association's own figures are worked out to their logical and mathematical conclusion, to amount to a net decrease of over 46,000,000 gallons of absolute alcohol annually. Colonel Woodcock, of the federal prohibition bureau, officially estimated the present consumption at 40 per cent of the pre-prohibition quantity in gallons of beverage and 35 per cent in gallons of alcohol. In view of the increase of population, this makes the present per capita consumption of alcohol about 27 per cent of the pre-war rate. It is really less than that, says Colonel Woodcock, because the estimate for 1913 is an inside figure and that for 1930 an outside figure. The solemn guess of the Association's statisticians that the present drink bill of the nation is nearly three billion dollars is another financial statement that could never survive an auditor's report. There is no way of stopping interested parties from making reckless estimates and giving their wild guesses the superficial semblance of reliable statistics; but people who have any sort of preference for fact over fiction in such matters may well look upon such statements with a cold and critical eye and ask themselves, What are the source and the reliability of the figures which lie back of these totals, and what is the degree of disinterestedness of the agency that puts them forth?

An Astounding Decision

NOT SINCE the Dred Scott case, in 1857, has the supreme court of the United States rendered a decision which so outrages the nation's conscience as does its refusal to grant citizenship to Professor D. C. Macintosh, of Yale Divinity school, a Canadian subject who, in applying for naturalization, stated that he could not bear arms in a war which he regarded as unjust or contrary to the will of God. Any one who imagines that the decision of the court can be long endured as the fundamental law of the United States wholly misjudges the quality of the national conscience. Two courses are open. One is to ask for a re-hearing. The other is to seek relief from congress. In view of the nature of the decision, the latter course would probably involve an amendment to the constitution. Unless relief is afforded by one or other of these means, multitudes of our most enlightened fellow citizens will be condemned to live in a state of conscious moral hostility to the constitution of their country.

It is a mistake to assume that the decision affects only aliens applying for citizenship. It affects every native-born believer in God. True, the decision makes a distinction between the moral scruples of the native-born citizen and the alien seeking citizenship, but the distinction is legal only. Morally, the decision not only puts every native conscientious objector to war in the position of challenging the right of congress to compel him in war time to do what he believes to be contrary to the will of God, but it compels him in peace time to live in a continuing state of moral tension in relation to the constitution itself.

The effects of the decision are not limited to conscientious objectors. Every citizen who believes in God is compelled by the constitution as now interpreted to hold his conviction as to the will of God subordinate to the will of the government. The government will tell its citizens what the will of God is! Let there be no doubt about it. Dr. Macintosh was not a conscientious objector in the usual sense of being unwilling to bear arms under any circumstances. He declared his willingness to support his country, even to the extent of bearing arms, if asked to do so by the government, in any war which he could regard as morally justified. His refusal to fight applied only to an unjust war, a war which he believed to be contrary to the will of God. Dr. Macintosh was rejected by the supreme court not because he was a conscientious objector to war but because he refused, in the event of war, to accept the voice of the government as infallibly the voice of God.

The thing is incredible—but there it is! The court says:

> When he (Dr. Macintosh) speaks of putting his allegiance to the will of God above the allegiance to the government, it is evident . . . that he means to make his own interpretation of the will of God the decisive test. . . . We are a nation with the duty to survive; a nation whose constitution contemplates war as well as peace; whose government must go forward upon the assumption, and safely can proceed upon no other, that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God.

The court's statement is the apotheosis of nationalism. Prussianism never exceeded it. It is the modern equivalent of emperor worship which sent thousands of the early Christians to the lions and the flame. It is a denial of monotheism. It sets us back to the age of tribal deities. According to the supreme court, the only God which the constitution allows an American citizen to worship is the tribal God whose supreme and exclusive concern is the survival of the American nation.

That this is the inescapable effect of the court's decision is obvious, and needs no elaboration. But it is important that there shall be no illusions as to whom this decision affects. It affects, we repeat, not alien applicants alone, but every native-born citizen who cherishes a free conscience. The court tells every citizen of the United States that the constitution under which he lives contains an inherent principle limiting his right to worship God according to the dictates of his own conscience. For a century and a half we have been living under this constitution. No citizen ever

before suspected that his allegiance to the constitution committed him to any such degradation of his religious faith. Never before has it occurred to him that the constitution clothed congress with infallible authority to declare the will of God. This is a new doctrine in the land of the free.

We are not reading this doctrine into the language of the court. It is the essential substance of the court's judgment. It is the precise point of difference between the majority of the court and the four dissenting judges. The burden of the dissenting opinion, written by Chief Justice Hughes, is that there is no such inherent principle in the constitution, but that the question lies within the discretion of congress, and that congress has always recognized the importance of giving immunity where religious convictions were involved. Under the Hughes opinion, the question only arises when there is actual war, and it arises not from the constitution but from the power of congress. But now, under the court's ruling, the question is continually present, in peace as well as in war. Henceforth, every time an officer of the government takes oath to "support and defend the constitution of the United States," to "bear true faith and allegiance to the same . . . without any mental reservation or purpose of evasion," his oath includes this decision which is now a part of the constitution. He thus swears that he stands ready to yield his conscience to the will of congress, and to accept as the will of God whatever congress says.

Every private citizen, whether native-born or naturalized, is caught in the same net. He enjoys the protection of the nation on the tacit assumption of his true faith and allegiance to the constitution. He therefore tacitly consents to the conscription of his conscience and the degradation of his God which this decision now makes an inherent principle of the constitution. The thing is morally monstrous and intolerable. It is a denial of our history. It is subversive of our most precious idealism—the idealism of a free state resting upon the uncoerced conscience of a free people. "One cannot speak of religious liberty," says Justice Hughes, in his dissenting opinion, "with proper appreciation of its essential and historic significance, without assuming a belief in supreme allegiance to the will of God." The supreme court now definitely reverses this history and scorns this priceless tradition. It stretches over all citizens the pagan panoply of a nationalistic God before whom all must bow in reverence.

We say again that it is monstrous. The conscience of American citizenship has never been subjected to a more gross outrage by its government. To submit to it involves a vital change in the very theory of our democracy. But more than that, it means the inevitable death of spiritual religion. Does any one imagine that the worship of a spiritual God can be sustained in a society whose members do not merely face the contingency that their government might, conceivably, at some time exercise a tyrannous control over their consciences, but who deliberately acquiesce in a constitutional provision which endows the government with the power to do so? Can the worship of a spiritual God be sincere where his worshipers have given in advance a pledge to abjure him when his will comes into conflict with the will of congress?

This is tyranny in its worst form. It is not merely that kind of tyranny which emerges in a crisis; it is tyranny that is woven into the very structure of government and consented to by its citizens. That the American spirit will accept it supinely is unthinkable.

The decision of the court is open to serious attack on the legal side. The arguments used to sustain the decision are unworthy of the supreme tribunal of our country. The existence of a new international law by which war has been outlawed seemed to be wholly unknown to the court, and the connection between this international law and our constitution was totally disregarded. Upon that legal aspect of the case we do not comment at this time. The single feature which arrests attention at the moment is the fact that the court's decision writes into the constitution a principle of tyranny which our fathers could not by any stretch of imagination have been prevailed upon to accept.

Will we, their sons, accept it?

The Christian Century, on its part, takes its place beside Dr. Macintosh. We refuse to accept the constitution as interpreted by this decision of the supreme court. Our conscience is not for sale. We give to no government the power to conscript our religion. We refuse to bow down and worship the state. We refuse to bear arms or to aid in any way a war which we believe contrary to the will of God.

This may be treason—it is not for us to say. But if it be treason, let the defenders of tyranny make the most of it!

Our Valley Forge

PRESIDENT HOOVER'S Memorial day speech at Valley Forge is one of the most disappointing utterances of his career. The nation—and the world, for that matter—has reached a critical point. The one value of the speech lay in the President's recognition of this fact. To have the chief executive, on the eve of a campaign for reelection, when the pressure is heavy to put the most favorable aspect possible on the state of the nation, declare that "the American people are going through another Valley Forge at this time," is a long step in the direction of an honest confronting of national issues. But aside from this admission of the seriousness of the situation the President failed lamentably to come to grips with the facts with which his countrymen must deal.

Valley Forge, in the sense of a depression that is mental as well as industrial, is indeed settling down everywhere. Optimistic statements continue to fill the press, but among themselves men of all classes are talking in the most pessimistic fashion. The stock market is skidding lower every day. The banks are

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reducing their interest rates on deposits because of the piling up of timorous money in their vaults, but they show no eagerness to lend any of their hoardings to possible borrowers. Grain brokers tremble at the possibility of bumper crops. Social workers are publicly apprehensive as they look forward to the coming winter. The Russian bogey is growing. (From something that was dismissed as a fantastic dream two years ago, the five-year plan has suddenly become an invincible and devouring monster.) Washington is gloomy over a deficit of more than a billion dollars, and the country becomes gloomier when Mr. Mellon indicates that this is to mean an increase of taxation on the citizen with small income. Hope deferred maketh the heart sick, and the United States is now experiencing a growing disintegration of morale that may have disastrous effects.

That is our Valley Forge. And if any legitimate parallel is to be drawn between it and its historical prototype—a proceeding always dangerous—it lies in the demand which Valley Forge presents for leadership. The triumph that took place at Valley Forge in the winter of 1777-78 was the triumph of George Washington. It was then that his leadership was finally established. As far as the outcome of the American revolution was concerned, Valley Forge meant the defeat of Washington's enemies in the continental congress and in the cabal of generals; it meant Baron Steuben's whipping of the individualist patriots into a drilled and disciplined army; it meant the final sinking of the ambitions and judgments of the states, the congress and the soldiers in the plan of campaign mapped by Washington, and from that point pursued without deviation to Yorktown.

But what leadership has President Hoover, speaking at Valley Forge, to offer? He presents to the country a description of the current situation which, while admitting its seriousness, is thoroughly fallacious as to its facts. He proposes to the country a program of action which is so ironically impossible of being carried into effect that it must seem to millions of his countrymen a counsel of despair. And he tops this with an exordium to courage which, in the face of the foregoing, sounds like mockery to hosts of those who are trying to battle with conditions as they actually are.

The President's description of the current situation found its most compact expression in this paragraph:

> For the energies of private initiative, independence, and a high degree of individual freedom of our American system we are offered an alluring substitute in the specious claim that everybody collectively owes each of us individually a living rather than an opportunity to earn a living, and the equally specious claim that hired representatives of a hundred million people can do better than the people themselves in thinking and planning their daily lives.

It would be hard to formulate a more inaccurate, or more misleading description of what is going on in this country today than is to be found in the first half of that sentence. Who—outside a handful of radical agitators who bear no serious relation to the situation—is trying to substitute the doctrine "that everybody collectively owes each of us individually a living" for the traditional American demand for "an opportunity to earn a living"? And what does Mr. Hoover think is the meaning of the six million unemployed except that they are the victims of a system which denies them precisely this "opportunity to earn a living"?

The second part of that paragraph is to be dismissed, probably, as merely an expression of the President's antipathy for the legislative branch of government. Even at that, it is manifestly unsound. Is it a "specious claim" that representatives (why Mr. Hoover should regard the fact that they are "hired" as derogatory is hard to understand; so are most officers of the government, including the President) "can do better than the people themselves in thinking and planning their daily lives"? Save in the most intimate and unimportant private affairs, our intricate modern civilization has demonstrated that, without the services of "hired representatives" the people cannot conduct their communities at all. In fact, by what possible means would "the people themselves" provide for the endless services of transportation, communication, education and all the rest other than through the employment of "representatives"?

And what did the President have to offer as a program of action? His most explicit statement in this regard will be found in these words:

> Such battles as we are in the midst of today cannot be won by any single stroke, by any one strategy sprung from the mind of any single genius. The necessary multitude of individual and group adjustments to new conditions is altogether too vast and too complex for that. Rather must we pin our faith upon the inventiveness, the resourcefulness, the initiative of every one of us.

But how does this pinning of faith upon "the inventiveness, the resourcefulness, the initiative of every one of us" work? Not, that is, in terms of rolling periods in a speech, but in terms of actual men walking the streets and looking for work?

Here, for example, is a man whom we will call A. B. He is an expert telegrapher, about 55 years of age. He has a wife of about the same age, and an invalid, unmarried daughter. He was thrown out of work more than a year ago by the progress of invention in the field of telegraphy. His occupation—a highly skilled one—has been wiped out. He is past the factory age deadline. Such savings as he had have now been exhausted. What does "inventiveness, resourcefulness and initiative" mean to him as a program of action?

Here is an expert woodworker, C. D. At one time he was employed in the making of fine furniture; when the slump hit furniture, he shifted to radio cabinets. Now radio is in the depths. He is married; two children; has been out of work a little more than six months. He migrated from the small city, where the forms of work—again skilled—for which he is trained were entirely lacking, to Chicago. He has been indefatigable in pursuit of employment, but without success. What is the next move for "inventive-

ness, resourcefulness and initiative" on this man's part?

E. F. is an ordinary day laborer. Even in good times he has to get his job from the gang boss every morning. He has had no job, except a few days of snow-shoveling, in more than a year. His family has been kept together by charity, but further rent payments from this source are doubtful and the furniture is now practically all sold. Family disintegration, accordingly, impends. The man gives every evidence of having become almost unemployable; his wife has lost all idea of survival except as a recipient of charity. There are three children. If E. F. is of the "every one of us" upon whose "inventiveness, resourcefulness and initiative" the future hangs, what of the future?

Three or four weeks ago the city of Chicago attempted to "restore prosperity" by a species of incantation worthy of an African witch doctor. A "jubilee" was proclaimed, and thousands of dollars were expended in putting up bunting, holding parades, exhibiting movie stars and jazz bands on the street corners, holding boxing tournaments and shooting off fireworks. Serious-minded citizens of the city viewed the whole performance with amazement, but the newspapers assured their readers that enough of this sort of thing would "bring back prosperity" to the city, show other cities how to do the same thing, and so set on foot a movement that would eventually rehabilitate the situation throughout the world.

It is easy enough to poke fun at such a method of trying to deal with as deadly serious a condition as now confronts this nation, and all the nations. But it is doubtful whether, in the actual outcome, there is any more futility in fireworks and jazz bands than in apostrophes to the sacredness of individualism and exhortations to "inventiveness, resourcefulness and initiative." Nothing is more clear, after these twenty months of economic recession, than that the appeal to individual action is failing to accomplish anything of importance. "Rugged individualism" is showing itself anything but rugged—and in these days of community interdependence it cannot do anything else.

Two weeks ago the United States was participating in an international conference called to grapple with the world crisis in wheat. Prices for wheat have dropped far below the point at which most American farmers believe they can profitably raise that cereal, and with the forecasts of a Russian surplus for export much larger than that of last year—together with the apprehension as to what may happen when the federal farm board finally disposes of its holdings—pressure was heavy on the administration to find some plan of cooperative action that all the wheat-growing nations would adopt. Yet all that the United States had to propose was advice to the wheat-growers of the world to restrict their wheat acreage—good advice already offered to the farmers of America, and generally disregarded by those "rugged individualists."

President Farrell, of the United States Steel corporation, in the impromptu speech in which he let so many cats out of the big business bag, showed that individualism in large-scale industry, after having given its pledge to the President to maintain wages, is now resorting to all sorts of secret tricks to cut wages down. And it is a safe prediction that if tomorrow morning, by some miracle which will not happen, the public were discovered to be in a buying mood, the same vicious cycle of inflation leading to overproduction, and that in turn leading to a crash, would again be set going by these individualists who, unless compelled by law or by an organization of social opinion having the force of law, never take into consideration any factors except immediate profit. Individualism cannot be trusted in the modern world. If this depression has not taught us that, it has taught us nothing of importance.

So we say, the road away from Valley Forge is not the road to individualism. Individualism in the continental army would have sent the men of Valley Forge scuttling for their homes. While armaments continue to pile up their unbearable burdens of taxation, while embargo-tariffs—to quote Arthur Henderson—keep the world in "a state of economic war," and while the lack of economic planning smothers the world with overproduction, what is needed is leadership for a collective effort rather than any more clinging to the delusive hope that some miracle of individual inventiveness will find a way out of disaster.

The "If" World

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you ever light upon that whimsical play of Lord Dunsany called "If"? It made my mind revert to a little volume—the author's name escapes me—with a big title, "The If's of History." Isn't it wonderful how great events hinge on small incidents? The "long arm of coincidence" is most convenient in fiction and drama. Hardy's heroine, "Tess of the D'Urbervilles," meets with tragedy, you recall, because the letter she placed beneath the door goes beneath the carpet and never reaches her lover. Conversely, the celluloid hero always arrives on schedule for the satisfaction of the audience. But our credulity is stretched to the breaking point only because there are astounding examples of the contingent in real life.

Where is there a greater relation of the small and the great than at the battle of Marathon? The votes of the generals were five to five and only the verdict of Callimachus decided the issue. Truly on that vote the destiny of all the nations depended. What of the spider's web and the pair of brooding woodpigeons that turned aside the pursuers of Mohammed in his flight to Medina? Upon how small a thing all Islam depends. Then there is the needle of the compass north-westing instead of north-easting, and a continent to Spain and to the Catholic church is the result. You can multiply my examples ad libitum,

XUM

sir, with the historical spider of Robert Bruce and the accident of little Jenny which last resulted in the knocking over of a spinning wheel. Hargreaves' idea for the machine known as "the jinny" was the resultant, and the beginning of our industrialism.

Isn't there a verse somewhere in the Bible about "the day of small things"? At a time when we are learning about ruddy Betelgeuze in Orion as 27,000,000 times as great as our sun, and of the nebulae in Andromeda as being a million light years away, it is salutary to find divinity in detail.

I was interested in Dr. Burris Jenkins' account of his early life in "American Religion as I See It Lived." That remarkable man tells us that his first public part in a religious service took place by mistake. Doctor Haley, at a prayer meeting, called upon "Brother Burris" to read the twelfth chapter of Romans, and our distinguished contemporary, forgetting that there was a deacon whose last name was Burris, responded.

Then I came across a biographical incident in Professor George Herbert Palmer's foreword to "Contemporary American Philosophy." He tells of his application made to Michigan for an appointment in philosophy. Twenty-five years afterwards, President Angell showed him a faculty record recording his appointment to an assistant professorship, and underneath it, in a different hand, "Declined." A letter lost in the mail probably changed the career of a great American scholar! Surely we can repeat with Robert Browning, "Say not a small event!" Why "small"?

Yours for detail,

QUINTUS QUIZ.

VERSE

Likewise the Spirit Also . . .

THE spirit crying for eternal things—
Grieving for what it knows not, for a want
Without a name, and full of hungerings
For things beyond this tabernacle's wont.

The spirit crying for eternal things
And charged with old rememberings;
Transfixed on ancient losses, and impaled
On the sharp barb of beauty and assailed
With all its mortal stings.

The spirit cries; it knows what we ignore:
Some holier lot neglected and some more
Radiant existence that we have put by,
Some scope or some communion we deny.

The spirit grieving, dumb and deeply hurt—
This beauty, these wrought clouds, this pomp of light,
These swarming waters with their mountains girt,
These tones of bronze and this Franciscan site;
These mind the spirit of its wanderings
And set it crying for eternal things.

AMOS N. WILDER.

The Loneliest Mother

DEATH is the loneliest mother.
Her sons and daughters turn away from her.
They crouch and shudder before her.
They call her cruel.
Silently she awaits their homecoming;
The good, the bad, the rich, the poor,
They are all one to her.
Cold at her breasts she rocks them
To a songless lullaby. . . .

LOUISE N. GEMINO.

Balm of Gilead

FOR any who is sad—or mad,
There is a balm of Gilead.

There is a terebinthine tree;
A silver serpent in the sea.

A hill where ripening apricots
Fall on field forget-me-nots.

An altar on a phantom peak;
A bird with green leaves in its beak.

And who has faith, finds in his palm
A coin to trade for Gilead's balm.

ETHEL ROMIG FULLER.

In Hell

I—This is not so bad.

MYSELF—It could be worse.

I—If this is hell, why then—

MYSELF—Come over here, and look at this magnificent view.

I—Magnificent view? Why, that is my life on earth.

MYSELF—And the centuries following your life.

I—Generation after generation.

MYSELF—But what are those foul streaks running through it all?

I—Woe is me! Those are my sins.—To think of it: generation after generation.

MYSELF—Men and women bent in sorrow and shame.

I—And little children suffering.

MYSELF—And you must see it all.

I—This is hell.

ARTHUR B. RHINOW.

Jesus: A Personality or a Tradition?

By John Wright Buckham

A DIM, heroic figure"—in these words a recent advocate of liberal religion has described one whom another has called "the inescapable Galilean." Which of these two characterizations is nearer the truth? Is Jesus vanishing into the shadows of the past, or gaining an increasing hold on the modern mind?

I.

As a result of the most accurate, unprejudiced and prolonged investigation—undertaken by thoroughly qualified scholars—it has been established, by a practical consensus, that Jesus is historical as well as traditional. Although comparatively little of historical detail is known about him, yet he himself is well known. In fact it may be reasonably maintained that no personality in the whole range of human life, past and present, is so intimately, widely, and productively known as Jesus Christ.

The reason is, that we have a spiritual portrait of Jesus of unexampled verisimilitude and attractiveness. And the explanation of this is, that it is a portrait painted by a discerning, devoted and intelligent love. It is a group portrait, rather than that of an individual, or that of "the four evangelists." This, too, adds greatly to its significance. The synoptic gospels reproduce this portrait, as it was stamped upon receptive minds and hearts, in singularly living and lasting colors. The Fourth Gospel is of a different character. It is not so much a "witness" as a spiritual interpretation of Christ. It does not present "some other Jesus" but the same Jesus transfigured and universalized in a mystical experience.

No other such portrait as this has ever been painted. Perhaps the nearest to it are those of Socrates, Gautama and St. Francis of Assisi. It affords better knowledge of its original, because it is a much more vivid reflection of him, than any number of photographs, newspaper records or historians' accounts could possibly do. That it is a fabrication is quite impossible. Fabrications, however skilful, betray their character sooner or later. That it is the mere product of an accumulating tradition is far less likely than that it is the faithful imprint of a unique personality upon impressionable and loyal hearts who were so absorbed in him and so transformed by him, that they could reproduce him so vividly and expressively as to capture and hold the attention of nearly twenty centuries.

Quite possibly the features of this personality are not exactly reproduced, but the expression, in all its lights and shadows, is here. The soul that shines through the portraiture is clear as the sun, and as life-giving. Christianity in its very essence and fruitage is the product of this personality.

It is always to be kept in mind, as Christian scholars have long since pointed out, that the age and community in which Jesus lived was not one of accurate observation and careful historical temper, outside of the Roman historians and recorders. Therefore we neither have, nor could be expected to have, either a correct narrative or a conventional biography of this Galilean peasant. That, however, is nothing to regret, for an ordinary biography would be as far from portraying the real Jesus as an obituary in the New York Times is from depicting the human and lovable John Smith as he was known in his home and within his circle of friends.

If the portrait, superficially judged, appears inharmonious, inconsistent, even self-contradictory, it is because the personality is so noble, so comprehensive, so paradoxical. It has that highest form of unity, the unity of contrasted but complementary qualities fused by a dedicated will.

II.

Attached to this personality are incidents of a revealing character which bear the marks of being something far other than mere tradition. Among these are deeds of compassion, including the healing of hearts, through bodies, which cannot be easily resolved into pure legend. It is difficult to regard even the "nature miracles" as having no nucleus of fact of some sort at the center of them, particularly as Jesus seems to have himself repudiated all miracles as *signs*. "A wicked and adulterous generation seeketh after a sign, and no sign shall be given it." In the feeding of the multitude, for example, and the stilling of the tempest, something memorable seems likely to have occurred. The question of what (if anything exceptional) happened to nature does not matter nearly as much as what happened to human nature. That was the real event.

Jesus clearly had, in a manner strikingly exemplified by his medieval follower Francis of Assisi, the personal power of reversing adverse situations, restoring confidence to disturbed minds, bringing order out of chaos and peace out of trouble. Whether this involved doing something to nature or not is of comparatively little moment. In the present limited knowledge of the effect of mind upon natural and mental phenomena it would be dogmatic to assert that acts even more surprising than those which are known to take place in our own time might not have occurred.

And yet departures from the observed uniformity of nature are not of first importance in accounting for these compassionate and gracious acts. The significant fact is that in the minds of those attracted to him Jesus was great enough to be able to do these things. Even if all the miracles were stories that grew up later, they testify to the power of his personality. That, without the slightest attempt at deception, he overcame human ills and troubles—restoring hope and courage by the power of his strong and lov-

ing personality—is reasonably certain. Just what he did, or how, is quite secondary. Psychic healing has now become an accepted fact. Exactly how far Jesus possessed the power we may not be able to tell, but that he used something of the kind with tenderness and wisdom, and in the interest of restored personality, seems sufficiently to attest itself throughout the narratives. Yet far greater than any psychic influence, as he appears clearly to have felt, was the healing touch of his spirit upon the disheartened spirit and the leprous soul.

III.

Certain very vital and revealing expressions of the mind, as well as the heart, of Jesus can hardly be denied, even by the most critical, to be faithfully reflected in the gospels—sayings with every indication of being stamped with his own individuality. No matter whether they are in every instance his exact words or not, he is in them. "Jesus knew that the virtue of his words was in himself," as Sabatier has said. We have good reason, that is, to believe that we have "the mind of the master." The literalness with which the western mind has so long persisted in treating these words still obscures their immortal insight and wisdom. It is time to give Jesus the benefit of an intelligent understanding of the picturesque metaphors, paradoxes and hyperboles, without which his sayings might have quickly dropped into oblivion.

That there is a Divine Providence that in some way directs the movement of men and of events (to select one of his teachings) was undoubtedly the faith of Jesus. Prayer to a Heavenly Father, on his part, shows a spirit of trustfulness without which there could have been no Christ and no Christianity. This confidence has communicated itself—not unreasonably—to his followers ever since. Christian faith may possibly be built on a delusion as to the nature of God, but personal theism has stood metaphysically, and worked pragmatically, for too many generations, and been accepted by too many scientifically trained minds, to be swept away by a rising tide of difficulties, without heeding Arthur Hugh Clough's haunting line, "And yet, consider it again."

IV.

The historical Jesus was, however, to some extent undoubtedly traditionalized. It is the inevitable tribute paid to an outstanding personality—as in the case of Gautama and many another—and is by no means to be regarded with disturbance, unless the traditional element is confused with the historical, as it must be acknowledged the church has too largely done. To untwine the tradition from the history is a very difficult task, but not so unreasonable as to assign all to tradition.

With the traditional element was naturally mingled also metaphysical interpretation—more or less inadequate. Such a personality, "full of grace and truth," could not, at that time at least, be companioned with, and afterward contemplated, without raising the question: Who and what is he? Is he divine or human? What can explain him? With that problem the early discipleship very soon became engaged and Christianity has thought over it, and often fought over it, from that day to this. It is, in fact, one of the most meaningful, as well as difficult, questions with which the human mind ever wrestled, because it involves the very nature of man and God. It has not yet been solved and will not be until God and man, and the cosmos itself, are fully known. For Jesus is truly the Flower "in the crannied wall" and if we could know what he is, root and all and all in all, we should know "what God and man is."

In this arduous metaphysical quest, the profound and enlightening Logos conception (presented in the prologue of the Fourth Gospel) became the key principle. By means of it Christianity won the intellect of the second century. Paul's cosmic and indwelling Christ was an alternative form of the same conception. Other and less thoughtful minds found an answer in the tradition of the virgin birth. To still others the adoptionist theory, which finds support in the gospel of Mark, made appeal.

All of these theories seem strange and meaningless to the modern mind until it acquires the historical sense and follows this chapter in the development of human thought sympathetically. When that is done it is seen that the controversy over the nature of Christ was no mere quarrel over theological phrases but a serious endeavor to understand both God and man. In its method and its emphasis it seems to us sadly out of focus, but it was no battle of pigmies over quibbles; and we of this pragmatic and sophisticated age are simply airing our superficiality by pouring ridicule upon it or treating it as seraphic or ecclesiastical politics. In fact we are still facing the same problem.

V.

The suffering and death of Jesus made another difficult problem for his followers. For there was nothing of all this in the messianic expectation. What could it mean? Naturally the puzzled disciples looked back into the Old Testament and found in Isaiah, and in certain of the Psalms, passages which seemed to throw light upon this enigma.

It does not require, however, as liberal theology long since recognized, predictive elements of this kind in order to detect in the suffering and death of Jesus something which lies close to the heart of the Christian experience of sin, forgiveness and vicarious love. A religion which should leave out these crucial factors in human experience would prove only superficial and negligible. Christianity has not done so. The early church discovered intense meaning in the cross. Paul found there a gospel whose keynote is forgiveness, reconciliation—not bald substitution. According to Paul, Christ died *on our behalf,* not *in our stead* to win men back to the Everlasting Mercy. "God was in Christ reconciling the world unto himself." It was men who needed reconciling, not God. Neither of the two ancient creeds accepted most

widely by the Christian church at large—the (so-called) Apostles creed and the Nicene creed—contains a syllable about substitution. It was not until after the reformation that a rigorous, literalistic and bibliolatrous, but intensely earnest age invented such creedal articles, and long ago the more thoughtful part of the Protestant church left the substitution idea, together with that of a physical everlasting punishment, far behind, although many "well informed" persons are not aware of the fact.

Indeed, ignorance on the part of people abundantly intelligent on matters of far less moment, concerning the theological progress which has been made within the last fifty years, is as astonishing as it is discreditable. It is true that much Protestant preaching and lay belief is still pervaded by an unchristian dogmatism, but it is fast disappearing. Atonement has taken on a far deeper, more ethical and spiritual meaning for the church of our time. It is so deeply grounded in the law of sacrifice which runs through all of life that, as an eminent modern philosopher has said, unless there were in Christianity a doctrine of atonement it would be necessary to invent one to interpret the spiritual meaning of love-suffering.

Why, then, have not all the reactionary articles been taken out of the Westminster confession and other Protestant standards? Perhaps for somewhat of the same reason that we have neither repudiated the declaration of independence nor altered the statement that "all men are created free and equal." Great historic documents, accepted for "substance of doctrine," are not hastily repudiated or even amended. Perhaps the best way to treat such ecclesiastical symbols would be to place them in honorable retirement, like torn battle-flags for which brave men suffered and died before war was outlawed. That, in fact, is virtually what has been done with the older Protestant creeds by more than one large body of Christians.

VI.

In what Christ, then, does the thoughtful Christian really put his faith? Not in a traditional Christ, nor yet primarily in a merely historical Jesus, but in the Christ personality, the embodied moral ideal, the spirit-Christ, who dwelt in Jesus, enfleshed and expressed. This is the Christ of Paul as well as of John—"Christ in you, the hope of glory."

This spirit-Christ may be said to be, in some sense and degree, incarnate in every noble man and woman, everywhere and in all ages. Yet in none is he present in such fulness that one could say, "And the Word became flesh," save in the Man of Nazareth, "full of grace and truth." The personality that resulted from this union is unique, incomparable, *redemptive*. "He will make us finer, nobler men and women, and there is none other who can do so as can he." Nor does this in any sense detract from the moral achievement won by this Second Adam, as Paul called him, this new Emergent Man, pioneer on a new spiritual level, leader in an epochal racial advance.

> And so the Word had breath and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought.

This linking of the moral ideal, the very Spirit of God, with the historic Jesus is more or less unconscious, or at least undefined, on the part of most of those whose faith rests upon it. But this fact by no means invalidates or compromises it. For it rests upon reliable religious experience and dependable psychological and philosophical principles.

Shall I Send My Daughter to Europe?

By William K. Anderson

THE question is being forced upon many a parent's unwilling attention right now, and the pressure will rise as the weeks go by. It is "being done" on a large scale in the college set. Attractive girls representing steamship lines are telling freshmen in Durham, sophomores in Northampton, juniors in Ann Arbor and seniors in Los Angeles how absolutely necessary it is to go to Europe if you ever want to be anything, and now is the time to do it while father will foot the bills. "And the thrilling times you'll have on shipboard and in Paris! My dear, you *must* get those old-fashioned parents of yours to let you go."

They'll be going, by the thousands. It used to be the boys that satisfied the wanderlust with a jaunt to Europe. Now it's the girls. Out of nearly 900 passengers in "tourist third" on one of the liners leaving New York harbor in late June, less than 300 were males. School teachers played their part in the statistics, but the bevies of thrill-seeking young things from the college campuses furnished fully half of the personnel and a small proportion of them accounted for ninety per cent of the sophistication. They were signed up with the old line tourist agencies that make serious business out of a European trip; they were in small parties of friends with a favorite teacher; they were bunched together in great masses as members of "Pleasure Guilds"; some of them had paid good money to go under the guidance of someone who had never been abroad before and was promising to show them everything in Europe for $600; a few were on their own.

Seeking thrills and on a vacation, they were out to have all the new experiences that life afforded, and

the diversions were plentiful. An inebriated orchestra of "skolletch" boys furnished hotsy totsy music at all hours, especially after eleven p. m. In a brief ocean voyage, brass and noise are a great help to short-lived leadership among the youth, and there was enough brass and noise (even apart from the orchestra) to indicate clearly to the easily led, that if you wanted to have a good time you must do as the Romans do—and all the Romans smoke cigarettes, especially if they are of the female of the species, and patronize the bar. Particularly after the host had advertised the bar a couple of times in his public announcements, it was very apparent to many who had never tasted alcohol, that it was only the prudes that didn't drink it. What harm had it ever done anyone anyway?

Case Studies

So it went. Sweet looking girls had a jolly time at the cigarette game. They burned their fingers, tried to be nonchalant in lighting up amid ocean breezes, but held their cigarettes with stiff digits and betrayed in almost every movement that they were just making the acquaintance of Lady Nicotine. On the return trip these faintly amusing sights were not so common, because further practice had made many quite adept. Young folks of both sexes who had, by their own confession, never tasted intoxicating liquors before, hunted up old-timers who could properly initiate them —these not infrequently included their own conductors—and by the time festivities climaxed on Masquerade Night were lolling over one another in semi-inebriate familiarity.

Girls not quite "themselves" visited boys' staterooms late at night and barely escaped seduction, according to the testimony of neighboring occupants who were kept awake by the conversation; another, searched for all over the boat by friends and crew members with a growing conviction that she had fallen overboard, was finally discovered with a very passionate young man in the bottom of a life-boat; another was sobbing broken-heartedly in the passageway at three a. m., while a young man in low tones tried to comfort her; another stood on deck in the "wee sma' hours" holding up her drunken escort and wondering what next to do for him; another little girl of sixteen said "good night" to a couple of insistent suitors with instructions for them to come around in the morning when they were sober, thereby demonstrating that she knew how to take care of herself better than some of her elders; while almost every night up to three, and sometimes later, those under the influence of liquor made their noisy way down the halls. Many of them were new drinkers getting a big kick out of a jag that was fifty per cent pretense.

The very discrepancy in numbers between boys and girls on these trans-Atlantic liners adds to a girl's temptation to do "the" thing so that she can be a part of the gang. It was a nauseating petulance with which I heard one girl say to her companion one evening, "They've closed the bar." "Don't I know it," said the other simpering 18-year-old girl of the world. "What a ghastly thing to do at only eleven o'clock!" It was the fashionable attitude. When you'd finished one glass of beer you must sing "How Dry I Am" until somebody rushed another. If you got a cocktail, you must protest that the bartender didn't put enough whisky in it. While the novices tried hard to play the game, there were more hardened girls who sat in the bar hour after hour, day after day, singing barroom ballads with the regular fellows and taking part in the drinking races.

Ships Differ

All these are observed facts, and are only a small part of the story. I do not want to exaggerate and, lest I should be so accused, I hasten to say that there were many young folks who conducted themselves as they do at home—surely a majority, probably a *large* majority, even on the boat I am describing. Other liners conducted things differently. On one of these, for instance, a passenger, having been drunk the first night out, was refused any more liquor at the bar. He appealed to the steward without success, and then to the captain, contending that as long as he had money he could drink what he chose. The captain informed him that, having been drunk once, he had demonstrated that he didn't know how to drink and that his money was no good at the bar from then on. Many passengers on our boat who had the foolish idea that night was meant for sleep would have voted the Nobel peace prize to our captain if he had put such a rule into effect, and with not too much inappropriateness. Peace was as scarce on our boat as it was in Europe during the world war. Our captain laid it to prohibition and let 'em raise hell.

A Generation Without Experience

In disagreeing with this verdict in general, we have to admit the truth of it in one respect. These summer travelers, many of them, have developed no immunity to the temptation. We have been congratulating ourselves on having raised a generation of young folks who have never seen an open saloon. Our memories convince us that, for this reason, there are less recruits to the army of Bacchus among the young folks than there have been in times past. They have had the temptation taken from them, but they have not been fortified against the temptation when it is offered. They have never seen a saloon, but when they get on a boat where the bar is a general meeting place, weak ones fall its victim as the non-immunized American people fell victim to the "flu" germ a dozen years ago. Only the superficial thinker may deem this an argument for the reestablishment of the saloon. It does indicate very clearly, however, the need of the present generation of young people for instruction about "what alcohol does to you"—and that they are not generally getting. While watching some deck tennis, a young girl at my elbow remarked to two young men in her company, "If there's anything I hate it's a hangover, and I had a hangover every

morning I was in Paris. I didn't drink so much either. Tell me, just what *does* alcohol do to your system?" That's what they need to know, and those of us who believe in the outlawry of the demon rum must tell them just this if he is to remain an outlaw.

Shall I send my daughter to Europe? was the question with which we started, and now you'll decide for yourself. If you have the money and are sure of her, and doubly sure of her guide, go to it. The broadened horizon will be of permanent benefit. But I should much prefer to *take* her than to *send* her. And that applies to "him" too, if he's under college age. A father who sent two young boys this summer corroborates this point of view. The guide who took them was a teacher in a good school. He was interviewed personally and passed inspection. But when he left Hoboken he was on a vacation—moral as well as otherwise, and the example set before the boys was such as to rouse the ire of the father. If youngsters go over under such conditions and come back with as good habits of life and thought as they took over with them they will be stronger for the experience; but the risk is great, and no wise parent will send over a son or a daughter without being reasonably sure of the outcome. A thorough knowledge of the conditions to be anticipated will help to fortify young people against insistent temptation, but it is the exceptional case where it is not preferable to take rather than to send boys and girls of eighteen years and less.

Are the Chinese Anti-Christian?

By Lih Hsuen-teh

MY father was the thirty-seventh man ordained to the Methodist ministry in China. His framed certificate inscribed with a distinguished bishop's signature was always a prized and fascinating feature of the mural decorations in my boyhood home. (In those days ordination certificates were printed in Chinese, but more recently they have been printed only in English, whether as an evidence that we are a part of a worldwide church with headquarters in New York or as a matter of indifference I do not know.) My education has been largely in schools supported by the church. While studying in America I benefited by scholarships provided through the generosity of benevolent business men and consecrated women. Through the years since my return home my salary has been derived from these same sources and my work has been appointed by the officials of the church.

For these advantages I must be forever grateful. Every opportunity I have for Christian service is afforded me in this way. Perhaps these are the very reasons that it is not hard to appreciate the present misunderstandings between Protestant missionaries and many so-called anti-Christian Chinese.

Commonest Criticism of Christianity

The commonest criticism made is that Christianity is unscientific and superstitious. It is even stated in reputable textbooks that very few scientists are Christians. This is not mere ignorance nor prejudice. There is plenty of basis for this idea. Anyone who has studied science knows the absurdity of many claims that have been advanced in the name of Christianity, and the unscientific mind and attitude of many proponents of this religion in China. It is beside the point to argue that not all Christians are alike or that the best thinkers among them repudiate the superstitions and bigotry of their associates. As a matter of fact, the popular conception of Christianity in China is largely that created by its apologists. It is true that some of our best colleges are missionary schools, and that in these are many able teachers of science. But these are not the men who are widely and persistently preaching the gospel. The preachers, the evangelists, the public exponents of religion are holy rollers, speakers with tongues, and followers of Aimee Semple McPherson. They claim to cure cancer by prayer, and they pray ardently for rain in drought. They point with pride to their rapidly growing congregations, while the Presbyterians and Methodists and Baptists explain their languishing membership rolls by references to migration, banditry and pruning records.

Is Christianity Unpatriotic?

In every province thousands of copies of Genesis are sold each year by men who advertise it as the authoritative account of the beginning of the world and of man. And much of the tract and pamphlet literature put out by Christian agencies either ridicules modern science or ignores its obvious teachings. Religion in Russia has been imperial formalism and ignorant emotionalism; anything else is not recognized as religion. Christianity's case in China is not so bad, but the charges of superstition are not quite baseless.

Christianity is accused of being unpatriotic. In an age of surging nationalism this is very embarrassing. When asked if religion was incompatible with patriotism, a student replied, "Only the Christian religion is." This impression is due, I think, first to the insistence that the religious loyalty must be supreme. Probably that doctrine is preached more in China than practised in the west. But converts are taught this as

part of their creed. In my boyhood the grievances of our Christian communities were frequently referred to foreign consuls. Even after China had entered the world war I remember a German missionary appearing in our magistrate's court to demand redress for the tying of some of his converts to a tree in a family row.

I think our attitude toward Christianity in China is not unlike that of many American Protestants toward the Roman Catholics in the United States. (It is difficult for the uninitiated to differentiate between these branches of the church except by their foreign associations. In fact my neighbor one day explained the difference between the Catholic, the Methodist and the China Inland missions in our town as being merely that one came from France, the second from America and the third from Germany.) When I was studying in an American theological seminary many of the students used to read a paper called the Menace. Some of them seemed to take a good deal of delight in the scandal stories of Catholic priests, and in the accounts of armories in church basements. They used to get somewhat excited about "foreign interference with our government," especially when a Catholic was given an important position at Washington. There was some bitter feeling about this alien religion buying up the finest sites in American cities for their colleges and cathedrals. But I think most of all they resented the parochial schools as unpatriotic and undemocratic. When Oregon passed the school law which required all children to attend public schools there was much enthusiasm even among those who suspected that it might ultimately be declared unconstitutional.

A Parallel with American Catholicism

Just how general these attitudes are in the west today I do not know. Probably those were immature students and somewhat narrow-minded young men. But surely they who have now become ministers and college presidents and professors will be able to appreciate the present attitude which many Chinese take toward Christianity, both Protestant and Catholic. Christianity has come to China from foreign countries backed by foreign money and largely directed and controlled from abroad. It has placed its magnificent alien buildings on the most conspicuous hilltops, often with insolent disregard for nearby temples, burying grounds and sacred shrines. It has conducted a system of schools in which the curriculum has been crowded with the teachings of a minority group religion and a foreign language, although Americans at least generally support an elementary school system in which even the majority group religion cannot be taught, and in which nationalist prejudice largely controls the selection of textbooks.

There have been other difficulties than these in mission schools. Much has been written about student strikes and efforts to drive out religious teaching, in the higher institutions. Strangely enough, some of the causes for friction get little publicity. For example, some of our western friends have resented the efforts to drive the theological departments off the college campuses. This is taken to be a deliberate attack against religion. Often it is much more a demand for higher scholastic standards. And it has its precedents in America. Let me refer again to my experience there while studying in a theological school that was in the center of a great university campus.

Against Low Standards

We "theologs" were not very popular with the college boys. They used to raid our dormitory periodically and throw some of us into the lake when they could. There was much agitation for having us moved off the campus and it was commonly reported that the morning after our building burned the college chapel organ boomed forth "The Hallelujah Chorus," to great applause. Now I never heard it suggested that the university students were anti-Christian; but had that dormitory fire occurred on the Cheeloo or Yenching university campus in 1930 there would have been only one explanation of the incident.

College students, or even middle school students, do not like to be judged by a group in their midst whose academic standard is low and whose living habits, whether because of economic pressure or cultural differences, make them at all peculiar. Never have I heard this explanation of any school difficulties in China given by missionaries or administrators, but again and again it has been suggested to me by alumni and friends of the students. The alumni of many mission schools are now in prominent positions, and missionaries sometimes wonder why they get opposition instead of help from them. Partly at least it is this hangover from their student experience.

Another obstacle to wholehearted alumni support is the tenacity of missionary control. With but few exceptions educational institutions have now been placed in charge of Chinese principals. Generally this is regarded as "an advantage, everything considered." Of course we occasionally overhear some remark about "the inevitable sag," especially in the matter of keeping extensive foreign property in repair. Probably the point at which our missionary friends are given the most anxiety is our religious instability. That is to say, the men and women now administratively responsible for the mission schools are not yet religiously stereotyped. They are a bit unconventional. Perhaps they are religiously immature. They permit their students, they even indulge themselves in practices which have been taboo by missionaries. They have not developed the same forms of reverence nor the same set of inhibitions and habits that have passed down through generations of puritan or ecclesiastically trained Anglo-Saxons. So they shock their western colleagues. The missionaries just have to step in. They can if necessary watch the buildings and grounds go to wreck and ruin, but they cannot stand by and watch religion itself crumble. Even the less assertive and those who are most eager that "Chinese leadership should express itself"

are likely to join with their associates in a vigorous, conscientious protest.

The Chinese have a saying that "the missionaries all breathe through one nostril." The missionaries joking among themselves say, "Us foreigners must hang together." In their more serious exchange of confidences they express the view that only by holding to one position can they hold their position of spiritual and moral leadership and that they regard as the only place left to the foreign missionary. The graduates of our schools recognize this situation. They readily admit their own shortcomings, their lack of Christian background, their unfamiliarity with these religious conventions. They want the continued help of missionaries. They are not desirous of repudiating it. So they sometimes say that as long as their friends are ready to steady the ark they had better carry it—or if it is to be drawn by oxen, let those who are experience hold the reins. But the missionaries resent that attitude.

BOOKS

The Victorian Heresy

THE FLIGHT FROM REASON. *By Arnold Lunn. Lincoln MacVeagh,* $3.50.

THE mechanistic and materialistic view of the world, which excludes spirit, God, religion, immortality, and whatever else cannot be fitted into a pattern which reduces the universe to a play of unconscious matter and purposeless force, has been in the habit of dignifying itself with the name of "rationalism." On the contrary, says Mr. Lunn, its conspicuous defect is its irrationality. The whole "Victorian heresy," which began to prevail soon after the middle of the nineteenth century when Darwin began to make it seem possible to explain the world without having recourse to such old-fashioned concepts as creative intelligence or design, was a "flight from reason," a romantic excursion into realms of scientific fancy where no facts were taken into account except those that were approved by the intellectual taste of the period. The impression prevails that God just naturally vanished from the scientist's firmament because everything had been so thoroughly and rationally explained without him, and that the category of purpose was left empty because all the facts were so much better accounted for by the operation of blind natural forces. Not so, says Lunn. The Victorian scientist—like plenty of his belated confreres of our day—began with the presupposition that God must be left out of it. Theophobia was the intellectual epidemic of the time. In confirmation, note that Huxley, in 1857, was "feeling that some working hypothesis *must* be found respecting the origin of known organic forms to replace the untenable separate creation theory." Why untenable? Perhaps it is now; but was it then? And note the words of the great Weismann: "We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other apparent principles of explanation fail us, and it is inconceivable that there should be another capable of explaining the adaptation of organisms *without assuming the principle of design.*" The italics are Weismann's. The principle of design was a reductio ad absurdum. Reason could occupy itself only in seeking an escape from that appalling alternative.

The heart of Mr. Lunn's brilliant and unconventional book is his discussion of Darwin and his contemporaries, his demonstration of the "bankruptcy of naturalism," and his trenchant criticism of that type of scientific method which shows such preconceived aversion to spirit that it cannot rationally and dispassionately examine all the facts. Before and after this there are sections which invite criticism for which there is here no space. The description of the period of the medieval scholastics as "the age of reason" is a piquant paradox with an element of truth, but fundamentally misleading. Thomas Aquinas was a great reasoner, but not a great rationalist. Assuming the authority of the church and the truth of a body of revealed doctrine—just as Huxley assumed the untenability of special creation and Weismann the absurdity of design—he made the most rational system he could within the prescribed limits. In a chapter headed "Sit Down Before Facts," Lunn gives a favorable presentation of Buchmanism, but unfortunately without sitting down before *all* the relevant facts. A long chapter pleads for a more honest consideration of the data of psychic research. A book which so ably and bravely champions so many unpopular causes, with so much sound learning and in such good spirit, is well worth a careful reading.

WINFRED ERNEST GARRISON.

Books in Brief

BETWEEN TWO WORLDS. *By Daniel A. Poling. Harper and Brothers,* $2.00.

We consider both the title and subtitle, "The Romance of Jesus," to be well chosen for this book. Matthew Arnold might well disturb the ouija board by way of protest, if he is aware that his famous line from the "Grand Chartreuse" has become the caption for such flashy subjects as "The World's Deepest Well," "The Greatest Fish Story," "Clown or King," and "Mother O'Mine." Yet we contend that "Between Two Worlds" rightly expresses these romances, for they are neither objective efforts to evaluate the life of Jesus nor subjective sublimations of mystic experiences. They may inspire the occupant of some religious no-man's-land with neutral stuff, but for many it will have application neither in this world nor in the world to come. This is the brain offspring of one of our well-known and most vigorous Christian leaders and we can sincerely say of it, if one must be positive, that it ranks higher than "The Man Nobody Knows."

BUILDERS OF DELUSION. *By Henshaw Ward. Bobbs-Merrill,* $3.50.

"A Tour Among Our Best Minds" is the bright sub-title which the author attaches to his work. The phrase is well chosen. As compared with the monolog dispensed through the megaphone by the conductor of a rubberneck wagon, Mr. Ward's diction is more copious and his wit is keener, but both are of the same order. The only thing immune to his scorn is laboratory science. Everything else in the so-called intellectual life of the human race is represented as bunk. Philosophy is solemn folly, theology is pious bosh, the orthodox God of the fundamentalists is a vanished phantom, and the newer definitions of God are mere twaddle. Having been a teacher for twenty-five years, as the publishers inform us, the author is doubtless qualified to turn state's evidence against education. No one can attack so many venerated thinkers and systems

without hitting some that deserve it, and the reader who can stomach Mr. Ward's assumption of a degree of omniscience as nearly divine as could be imagined in a godless universe, and the flippancy of his style, which is intended to be popular, will find his book provocative of thought as well as indignation. On a variety of topics ranging as far apart as modern ideas of God and methods of preventing war, he probably knows as little and thinks as superficially as any man who ever included them within the subject-matter of a book.

BEHOLD AMERICA. *Edited by Samuel D. Schmalhausen. Farrar & Rinehart,* $5.00.

This symposium by about thirty writers, most of them well known, presents a pretty comprehensive survey of everything that is wrong with the United States—or everything that the writers think is wrong with it. Typical chapter titles: "Behold How We Have Fallen!" "The Degradation of American Politics," "America, the False Messiah," "The Low Ebb of Our Professional Life," "The Treason of the Intellectuals," "The Plight of the Poet," "The Jazz Invasion," "The Cult of Cynicism," "Our Present Cultural Depression," "The Myth of Law and Order." The others are just as exhilarating. Though these titles suggest a consensus of opinion that America has dropped into a bottomless pit, the thesis which is really implicit in the book is that America is at the crossroads. Well, it is. (Probably every country is, all the while.) And the purpose of this book is not gratuitously to insult American civilization, if any, but to open our eyes to the things about us that need fixing.

LOOKING AT LIFE THROUGH DRAMA. *By Lydia Glover Deseo and Hulda Mossberg Phipps. Abingdon Press,* $2.00.

Never before has the value of the dramatic approach to life problems been so adequately presented or an actual procedure so helpfully outlined for students and teachers. The theory behind this method is that if you want to get a group of young people to study, let us say, the race problem or the question of international good will—or if you want to make an intelligent study of them yourself—the first thing to do is not to collect statistics and chart miscellaneous factual material. The first thing to do is to get some vivid and moving impression of an aspect of the problem. Such an impression comes most quickly and completely through the medium of a work of creative imagination; and best through drama. It might come in other ways—by a trip around the world, or by thorough case-studies in the particular field of study, or by living for a few years in the thick of it. But these all take a good deal of time. Drama is the quickest way by which to enter into imaginative sympathy with new situations. This book contains four well chosen plays, an extensive classified bibliography of plays suitable for reading or presentation in a program of religious education, and a helpful body of methodological material.

RECREATIONAL MATERIALS AND METHODS. *By E. O. Harbin. Cokesbury,* $2.00.

An encyclopedic collection of information and bibliographies covering all phases of recreational activities. It should be of the greatest use to all leaders of play-groups who are concerned to make games contribute to character development.

BIBLE STORY BOOK. *By Frances Weld Danielson. Pilgrim Press,* $2.50.

The stories are old but the children are always new, and the stories must be retold to every new generation. This telling, attractively illustrated book, is suitable for children of from six to ten years.

AMERICAN SPEECHES. *By J. Ramsay MacDonald. Houghton, Mifflin Co.,* $1.50.

A recent re-reading of these speeches makes them seem even more eloquent than before and no less timely. It is a year and a half since they were delivered, and some months since they were published. The questions with which the British premier dealt in these impromptu addresses to American audiences are still living questions, and the atmosphere of sincerity and good will in which he approached them needs more than ever to be kept fresh.

OLD FIRST. *By Lawrence Perry. Farrar & Rinehart,* $2.50.

A novel whose scene is laid in a New Jersey town in the days shortly after the civil war. General Grant and Jim Fiske are among the minor characters. It is an accurate and entertaining picture of the times when the favorite entertainment was a walk out to the cemetery, and when nice young people risked their reputations by taking a buggy drive on Sunday afternoon. But the problems of the heart were just as pressing and as puzzling then as they are now.

CORRESPONDENCE

A Little More "Questing"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your title "The Cult of the Questers" (The Christian Century, May 20, 1931) caught my fancy and attention. I was enjoying the reading of the editorial very much until I ran upon my own name and had it slowly penetrate that you were replying to my article, "Religion and the Scientific Mind." Even that shock did not stiffen my resistance sufficiently; for succumbing to your eloquent good sense, I came out convinced that in the main you were right. Still it looked fairly clear upon a second reading of your editorial that you thought I was wrong. Seeing how ridiculous-like it would seem for me to be meekly agreeing with you when you wouldn't agree with me, I sought perspective upon my beliefs in some recent writing of mine (particularly the closing chapter of the book, "Chicago: An Experiment in Social Science Research"). Yes, I *did* agree with you in seeing danger for life in an exclusively analytic method, and there was no need of denying it. Then, you must be disagreeing with yourself rather than with me.

Let me commend that hypothesis to your urbane reflection. I attacked religion in the article in question not because it *has* objects around which emotions can and do cluster, but because of the equivocal objects it selects. I defended science not because it has *no* objects for emotional rest and richness, but because it has dependable objects for this all-important purpose. Though the scientist as professional is likely to make the process of inquiry itself *his* object (as my article emphasized), this is not prescribed nor indicated save for such as find it satisfactory. The "questing" of science *does,* however, posit objects (both goods through technology and truths through verification) on which emotions can fix themselves and rest. It is this double recommendation of the scientist and his technique that has brought science to such maturity and prestige.

The trouble with religion is precisely that it renders sacrosanct the "cult of questing," for as religion it relies exclusively upon objects that are no objects, and so its questing is all that is really left for it. I do not wish to beg the question at issue more than is inevitable in argument. But religious objects are not only not objects to the scientific vision (for reasons made clear in the

article), but there is no verifiable technique (genuine mysticism is always excepted because of the incommensurability of its experience and its doctrine) through which religious objects can be paraded as unambiguously real to a critical mind. Indeed, what evidence is available is created by an ideological rebound from the initial lack of evidence. Perhaps the chief trouble here is that the religious consciousness seeks objects that will stay put and to get them it is forced to invest in securities so doubtful that its credit is good only so long as it draws no checks. The objects of science are not as permanent as desire might prescribe: he who drinks of real water thirsts again; eats real food, hungers again; enjoys real friends, gets lonesome again. But science does the best it can about this, by multiplying the objects that satisfy desire and by rendering more secure the social and natural conditions of their emergence. Moreover, it illustrates continuously a method of production which itself may become the object of devotion if one cares to pay the price for mastering it—not, however, to the exclusion of the more concrete objects it creates. Science offers not only, then, a technique which can be verified but a stream of objects that can be guaranteed. Religion has no verifiable method of producing its peculiar objects (theistically or panetheistically conceived), and so no assured objects themselves. Yes, on sober second thought, I second the nomination of your very ownself, Mr. Editor, as the High Priest of the Cult of the Questers.

Let me add one other brief word about what is clearly an important matter—the newer tendencies in physical science. I understand what you mean by the contrast between the nineteenth and the twentieth century. But you are too clear-minded to make the ordinary mistake of supposing that the world of what you call the "new atom" or of the "new organism" is ipso facto any more friendly to human values and desires than the old matter conceived statically and non-organically. Matter conceived as energy just as fatally and finally uses up, if it does not annihilate, the energy that is us—so far as anybody can see without begging the question—as did the old hard stuff of last century. Even Mary Baker Eddy stole home on an error. More than a new name for matter is needed to strengthen religion's guarantee of values that life finds precarious and death renders nugatory.

University of Chicago. T. V. SMITH.

[We ought to give Professor Smith the final word, but his genial willingness to agree with us, and so to make it appear that The Christian Century is in disagreement with itself rather than with him, makes any further comment a reply not to Professor Smith but to our other self! This, at any rate, seems to be the logical conclusion at which we arrive after thinking over the hypothesis which he commends to our "most urbane reflection." But our other self (which Professor Smith for the moment impersonates) makes the mistake of attributing to us the notion that religion has some peculiar method of its own for defining its objects. We do not so hold. We do not, therefore, follow his statement that "religion has no verifiable method of producing its peculiar objects . . . and so no assured objects themselves." On the contrary, we hold that scientific method, broadly conceived, and employed in a manner consonant with the findings of what we have called twentieth century science, is, or should be, the controlling method in defining and verifying the objects of religion.

It is science itself that now discredits certain assumptions of nineteenth century science. Among these was the assumption that such objects as atoms, or the old "hard stuff" of matter, or energy, or any other object which science might be able to abstract from the concrete fulness of life, could be used to explain human values. Enlightened scientists do not now believe that the objects with which the analytic method deals are ultimate realities. Such objects are recognized now as abstractions —"shadows" of reality, Jeans calls them. Science, that is to say, in its analytic function, does not lead us to reality; its function is to provide us with a technique for the control of our relationships within reality. The new science differs from the old in that it is aware of its limitation in this respect, and of its proper function, while the old was not.

But while the new science is narrowing its function in one direction, it is, so The Christian Century thinks, destined to broaden its field in another direction. The realms of philosophy and religion are coming more and more under scientific control. Happily, this does not mean the subservience of philosophy and religion to the physical, mathematical, mechanical, or even biological, concepts, for science is itself being emancipated from the tyranny of these concepts, learning to use them as instruments rather than to submit to them as absolutes. The fallacy in Professor Smith's article to which he refers, and upon which, except in one minor point, it was not our intention to make any comment, lies, we think, in his failure to recognize this distinction. The new science, with its new conception of evolution as a genuinely creative process, looks not only backward, analytically, but forward, constructively. It is in its forward-looking function that it enters the field of religion and philosophy. Philosophy is just a term to designate science when science undertakes to study its own method and to appraise its own results. And religion is the creative process of life itself, a process which, since the appearance of man within the scene of nature, henceforth goes forward as a partnership affair between a creature and the creative Power to whom he owes his being. Scientific method, we hold, may properly be employed in the control and direction of this religious process and in the verification of the objects involved. Indeed, we know no other method that is available.

We are under no illusion as to the "new name" which recent science has given to "matter." We agree that a new name in itself changes nothing. What is required is a new orientation of the scientific mind, so that whatever be the names it gives to those objects which in the process of investigation it detaches from experience, it will keep itself aware that it is dealing with abstractions and that such abstract objects cannot explain reality but must themselves be explained in terms of reality. This is a rather categorical statement of our thought on the subject, and we could wish that as a result of it our other self might be dropped from the discussion without endangering Professor Smith's agreement, which he generously asserts, with our true self.—THE EDITORS.]

More Footnotes to the Air's Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: I have recently read with much interest the articles in The Christian Century entitled "Freedom of the Air." It was a most commendable effort on a very touchy subject and I hope further episodes may be anticipated in the near future.

Several minor points, however, might stand correction. In the issue of March 11 on page 342, footnote 10, when referring to the commission's power to refuse station licenses, on the basis of the court's decision in the KFKB case, it is stated "this power will not be finally established until the United States supreme court has upheld the decision." This case was appealed before July 1, 1930, when the amendment to section 16 of the radio act of 1927 became effective. It is therefore not subject to review by the supreme court under the decision of that court rendered in the General Electric (WGY) case, and hence must be considered as the final decision.

In the issue of March 25 on page 49, in the footnote it is stated that "it is of interest to note that the main station of the Columbia system operates satisfactorily on 5000 watts." The statement as it stands may be correct but it leads to false implications inasmuch as station WABC, the Columbia key station, has had a construction permit authorizing 50,000 watts power since January of this year. The use of high power has since been advocated by Columbia as well as the National broadcasting company and practically every reputable radio engineer in the country favored high power on clear channels when they testified before the federal radio commission last November.

Washington, D. C. ARTHUR W. SCHARFELD.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Mudge Made New Moderator

But Presbyterian General Assembly Gives Large Vote to "Dark Horse" Candidate

(*Special Correspondence*)

PITTSBURGH, May 29.—Even before the regular opening of the 143d session of the general assembly at the Syria mosque in Pittsburgh, Pa., on Thursday, May 28, the 924 eligible commissioners, or those who attended the pre-assembly conference on Wednesday, could not but sense two essentially different aspects of the Christian religion. Dr. Lewis Seymour Mudge, whose name had been circulated as the likely next moderator, was one of the speakers. It seems customary to afford the candidates to that high office a place on this preliminary program, perhaps in order that they may give their apologia. The stated clerk, for such has been Dr. Mudge's office for the past ten years, declared for a presentation of the gospel in modern terms, and then straightway qualified his statement by saying that this can be done both in biblical phraseology and in the language of the Westminster confession of faith. This came in the teeth of another overture, this year from the presbytery of Logansport, for the "revision of the terms of subscription in ordination vows."

Wednesday also gave the seemingly antithetic viewpoints of two young men—both sons of the manse, and both with names that betray their ancestry. Dr. Clarence E. Macartney, of First church, Pittsburgh, began the day with a speech that championed the fundamentalist cause. In unequivocal terms, he insisted that the church's one function was to bear witness to "the faith once delivered," and decried such social measures as birth control. It should be said, however, that, bachelor though he is, he finds nothing incongruous in preaching upon the themes, "The way of a man with a maid," and "A woman's 'No.'" In the evening came Prof. Howard Yale McClusky, professor of educational psychology at the University of Michigan, who was equally insistent that the real issue lies in the realm of economics, and in creative Christian thinking. McClusky stressed the conditioning elements of society, biological, geographical and social.

Dark Horse Runs Well

Thursday brought the sermon of the retiring moderator, Dr. Hugh Thomson Kerr, whose church, Shadyside, Pittsburgh, acted as host to the assembly. The theme was "The Church of the Living God." It was of an unusually high order, as such sermons go, and was well received by the assembly. The election of a new moderator was the chief event of the afternoon. The conservatism and irenic spirit of Dr. Mudge were not sufficient to prevent a surprise in the form of "a dark horse." Whether for militant or democratic motives is not known, but the "rift in the lute" came from the Pennsylvania section, the home territory of the first candidate. Rev. Thomas L. Coyle of Milton, Pa., placed in nomination the name of Dr. David DeForest Burrell of Williamsport, Pa. Notwithstanding the eloquence of Dr. Mark Matthews of Seattle, who espoused the cause of Dr. Mudge, the other Pennsylvanian secured 379 votes to that of 519 for the stated clerk. A motion by the defeated candidate made the election unanimous, but the episode is regarded as a protest against what seemed to many like machine politics.

On Friday morning Dr. Kerr, reporting for the general council, acknowledged that much heart-searching and self-criticism characterized that body. He made an earnest appeal for the kind of spiritual revival that would subordinate all secondary and tertiary questions. Both Dr. G. Campbell Morgan of Philadelphia and Dr. Henry C. Swearingen of St. Paul led the assembly in prayer for wisdom and strength to face the issues of our day. The restlessness of the ministry; the fact that statistics compiled from 173 presbyteries showed a third of the ministers were without college training required by the standards and that almost one-fourth had no theological education as such; the indictment that much of the trouble fomented these last years has come from men who are untrained, have led the general council to recommend a plan for the administration of vacancy and supply. Notwithstanding some objection, voiced in fear of centralized authority, the assembly adopted this.

Issues in the Offing

Because there have been no great issues at stake, it would seem that the personnel of this assembly is rather mediocre. There are fewer giants in the makeup. On the other hand, there would seem plenty of potential dynamite. The commission on marriage, divorce and re-marriage is said to have rewritten its report since the gathering has convened. The clauses dealing with birth control may be deleted, although members of the commission have expressed their belief in it to the local papers.

Human—all too human, if you will—are such ecclesiastical assemblies. Conservatism and liberalism; centralized authority and local autonomy; manipulated majorities and rebellious minorities; nationalism and internationalism can scarcely be eliminated in the representative court of a church of Scotch forbears numbering nearly two million people. Too many times these elements are given an odor of sanctity and "good" reasons are found for real reasons. The wonder is not in what is expressed but in what is restrained. More anon.

W. P. LEMON.

Use Radio to Mark Centenary

British Congregationalists Celebrate by Means of B. B. C. Broadcast—League of Nations Attacked

(*British Table Talk*)

LONDON, May 19.—On Wednesday last week the Congregational union celebrated its centenary, and the B. B. C. lent its aid, so that the Congregational people all over the country could share in the service of thanksgiving. Nothing could have been better arranged for that purpose. The first address was given by Dr. Albert Peel, who has won the right to be called the historian of Congregationalism in these days; the second by Dr. J. D. Jones, the leader of the Congregationalists in many enterprises and their trusted spokesman. Dr. Peel spoke of the 100 years with knowledge and enthusiasm. He claimed that the Congregational churches had given to history the finest example of a union of societies which allowed full play for the individual society. Even the British commonwealth had not done this splendid thing so well. Sometimes in the 100 years there had been a swing of the pendulum toward the assertion of individual rights, sometimes toward united action, but always the delicate balance had been restored.

Dr. Jones spoke of the things most needed by the people, whom he has served and loved. Not money; he had done his little bit to raise the resources which they needed, but at the present moment it was not money which they needed. Rather did they need a renewed sense of the reality of God, and of the divine grace in Christ Jesus the redeemer; and with these things a passion for the souls of men. He claimed that his people had changed their ways of expressing their faith, but in the substance of it they stood where their fathers stood when they formed in 1831 this association of churches, which still lives and grows.

The new chairman of the Congregational union is the Rev. H. C. Carter of Cambridge. He is one of our dearest friends, and I cannot therefore say many words about him. One thing only I need say: for more than twenty years he has been to generations of undergraduates at Cambridge a guide and friend in the most stormy years of their spiritual pilgrimage, and there are many in this country who can say, "Life would have been a poorer thing if it had not been for Henry Carter." The union has shown its true gift of judgment in electing him to the highest office it has to fill.

* * *

Lord Beaverbrook and The League

Lord Beaverbrook, earlier known as Max Aitken, is a successful proprietor of

newspapers and a man of some importance in political intrigues. Last week he clearly had something on his mind; he seemed to scent danger; he made a sudden and vehement attack upon the League of Nations, and in the same breath upon the "muddle-headed" supporters of the League of Nations' union in this country. "Muddle-headed" is a curious epithet to apply to a union of which the chief executants are men like Maxwell Garnett, who is a great scholar and formerly the head of an important school of technology, and Gilbert Murray, famous Greek scholar and a thinker known in all the world's academies. But no one in this country says, "This is what this newspaper proprietor thinks of the league and its friends." We simply ask, "What is the real game this man is after?" It may be that he wishes the various nations of the British commonwealth to close their ranks and become a league of their own, and incidentally carry out his empire free trade plans. Or it may simply mean that he fears the power of France, and really believes that France is likely to dominate the world through its power in the league. Or he may scent war from which he would hold his country back. Happily the friends of the league have declared with one voice that Lord Beaverbrook has misinterpreted it. Many prominent men in the army and in the state, Field Marshal Lord Allenby and Lord Irwin among their number, have condemned this attack in a tone of contempt for its folly. But I wish I could say that Lord Beaverbrook has received only the attention that he deserves. A clever busybody with a megaphone can always secure listeners.

* * *

The Riddle of the New Testament

This is the work of critical historians. They are not in this book concerned with the ultimate truth of what Jesus taught but only with the actual substance of his teaching. They—Sir Edwyn Hoskyns and Noel Davey—are perfectly clear in their verdict. They are certain that Jesus himself was conscious that he was bringing into being a new order and working out a purpose, in complete isolation. Nowhere in the New Testament are the writers imposing an interpretation upon a history. The history contains the purpose, and is indeed controlled by it. The historian discovers "an historical figure conscious of a task which had to be done, and conscious also that the only future which mattered for men and women depended upon the completion of his task." They are confident that we can never explain Jesus in terms of modern popular humanistic ideas. This is not because the gospel needs translating into another idiom. The idiom of it was entirely foreign to that of every age, including its own. The gospel was as much a scandal to the first century as it is to the twentieth. The difference between the gospel and modern idealism arises not because Jesus and primitive Christianity were "less human than humanitarianism, but because they were infinitely more so." The New Testament presents the solution of all our problems in a particular history of human flesh and blood.

The historian takes us to this point; he can only tell us the historical facts and present us with the need to make a decision, which is urgent, upon them. The New Testament cannot be left to the philosopher and the poet. The historian must lay down his pen and decide for himself whether to believe or disbelieve. The data are certain.

The authors of this book are abreast of all that is known by modern research; one of them is known among our greatest authorities. The New Testament is discussed by them with perfect frankness; they are not in any way obscurantist; they will find no support from fundamentalist scholars. But it is doubtful whether the old "liberal" school of scholars, who have had to endure many hard blows of late, have ever had a more searching criticism of their position. This is, broadly speaking, that upon the history of the man Jesus a Christology was superimposed by believing hearts in the early church. Most emphatically and as a conclusion of history these writers declare that there was no such person; there is no stratum in the New Testament in which the peculiarly Christian Christology is not deeply embedded. There is no other Jesus known among men save this Jesus from whom himself comes the interpretation of his purpose and mission. This book is likely to be read widely and to have far-reaching effects.

* * *

How the Radio Helps Missionaries

In his valuable talk on the radio last Sunday on "How Missionaries Are Using Wireless," my colleague, Mr. H. W. Peet, gave many remarkable examples of the use made of this new instrument. There are many hindrances—such, for example, as expense, climatic effects, difficulty in recharging batteries. Bishop Linton in Persia found a difficulty in the fact that the Baku station jams Daventry—our British station—in three languages! In the Cook islands a man may hear the Sunday morning service from New Zealand on Saturday night! One missionary at least in India takes a homemade four-valve set with him in visiting the villages of Bengal. In Lahore, Mr. Peterson of the Y. M. C. A. broadcasts on 340 meters with a power of 100 watts; his program covers an area of 1,500 miles. During his visit to India last year Dr. Lindsay, the master of Balliol, spoke from this station on adult education.

Missionaries on the west coast of Africa set their watches by Big Ben, but in Africa little progress has so far been made with the new method. "Atmospherics" disturb them greatly in Africa, but in East Africa there are great hopes of arranging educational programs from the wireless station at Nairobi. Already in the islands of the Pacific the radio has played a most useful part in hastening supplies, and providing warnings of storms.

The last story which Mr. Peet told may be repeated: "A lady I know was visiting the pyramids in Egypt. In talking to her camel driver, she asked him if he was a Christian. 'Yes, now,' he replied. 'Is it quite new?' she asked. 'Yes,' said the man. 'Missionaries out here no good. Ugly clothes; ugly feet! Last year I go to England with my master. On wireless I hear of Jesus Christ. I hear nothing but a voice. I go on my knees and I say, "Here I am." Jesus says, "All right." And I've been a Christian ever since.'"

EDWARD SHILLITO.

Complete Church Union

Consummation of Congregational-Christian Union About to Take Place

Dr. Charles Emerson Burton, general secretary of the national council of the Congregational churches, and Dr. Warren H. Denison, executive secretary of the general convention of the Christian church, announce that the consummation of the union of the Congregational and Christian denominations is scheduled to take place June 25, at the opening session of the united convention of the churches which is dated for June 25-July 3, at Plymouth church, Seattle, Wash. The proposed constitution for the general council of the union will be presented for adoption the opening afternoon; following the ratification of the constitution, officers will be elected.

The union was approved by both denominations at separate conventions in 1929, and a provisional executive committee was authorized to function in the name of the new general council until a constitution was adopted. The union of the foreign mission boards and the merger of state and district conferences have been largely accomplished. The united communicant membership of the two fellowships is 1,052,924 and the number of churches is 6,670.

Dr. S. Parkes Cadman will speak at a public meeting to be held in the civic auditorium of Seattle under the auspices of the convention on the evening of June 26, and he will speak also at a banquet for men on the following evening.

Pres. Albert W. Palmer, of Chicago seminary, has been appointed the first holder of the "council lectureship" which will be inaugurated at this convention. Five addresses will be given by Dr. Palmer on the subject "Paths to the Presence of God," with separate topics—"Through Nature," "Through Science," "Through Humanity," "Through Worship," and "Through Jesus."

The problems of religion in six great realms of life are to be discussed in six seminars meeting simultaneously for two hours daily. These will deal with "The Gospel and the Individual," "The Family and Youth," "The Community," "National Life," and "International Relations." The conclusions reached in each seminar are to be discussed the last two days by the council as a whole and the final conclusions as adopted are to be embodied in a message to the churches.

Universalists to Conduct Good Will Tour

American Universalists are to conduct a European good will tour, sailing from Montreal June 17. The committee has been swamped with applications for reservations. It is the purpose of the tour "to make contact with the leaders of the free Christian movement in Great Britain and the continent."

Prussian Churches Accept Treaty

New Plan for Relations with State Gives More Control of Appointments to Ecclesiastical Bodies

(Correspondence from Germany)

HALLE, May 4.—The "general synod" of the Evangelical church in Prussia and the seven other church bodies in the same state have accepted the treaty presented by the Prussian state. The vote was 166 to 47. The synod voted as a whole, each group being divided within itself with a large majority in favor of and a minority against the treaty.

The contents of the treaty have not yet been published, since the sessions of the general synod were held in secret. However, it is possible to make statements from the various publications of the deputies in church papers and dailies. As a whole it seems that the new treaty is a step forward toward an independent church which will eventually function without state interference. The church authorities will hereafter confer with the faculty of the university involved in appointing theological professors, so that both scholastic and ecclesiastical issues may be considered. Up to now, theological professors have been appointed by the state regardless of ecclesiastical desires.

The "political klausel" proved not to be an insurmountable obstacle to the acceptance of the treaty. Indeed, its final form differs greatly from the original, since it now provides that the state authorities must publish their reasons for vetoing a general superintendent before he is appointed, and that a commission can be called to state the facts. Finally, the church can always resort to the law should the state take too much advantage of the power granted them by the klausel.

* * *

Ministers in Politics

The Evangelical church in Thüringen, through its synod in Eisenach, has passed a resolution instructing ministers how to act regarding political matters. They admit that a minister has the same political rights as any other German citizen, and sometimes "it will be his duty to speak about political matters." However, he must do it as a Christian who never forgets that the church is an institution for members of all the various political groups and convictions, and he must not endanger the church as a whole through his personal political activities. In the future no minister will be allowed to make political speeches from the pulpit or in a congregational meeting, in which he upholds one party over another. Also he is forbidden to wear badges of political organizations in public or to take part in any public demonstrations. If he wishes to become a candidate for office he must ask permission of the church council.

It is probable that other churches will introduce similar regulations, since the same issues are vital throughout Germany.

* * *

The Church Rises Against Bolshevism

All of the recent conferences of church organizations have one subject in common: methods against the atheist propaganda of bolshevism. For instance, the following resolution was published at a meeting in Harzburg of the "Elterbund," an organization of Protestant parents to protect the Evangelical school system: "We call the attention of all our members to the atheist propaganda from the east. Bolshevism wants to destroy all that we think sacred: faith, family, home and country. Therefore it is necessary that we be on the watch. The poison of atheism must not invade our schools. We must stand more closely together and give an example of Christian education in our own homes."

Perhaps this invasion of bolshevist propaganda will have a much needed effect upon many of our congregations if it can stir them from their indifference and weariness. Unless there is really the necessity for a positive or negative decision it is so easy to slip by, and to call oneself Christian without having very much more in common with Christianity than the mere name.

* * *

New Hymn Books

For a generation there has been a reform movement in Germany which has finally resulted in the adoption of new hymnals throughout the country. Two things are particularly remarkable about the new hymnal used in the province of Saxony. It contains a number of modern songs, and the tunes are presented in a new rhythmical manner which compares very favorably with the old manner.

All the new hymnals show a decided esthetic improvement. New texts and tunes have been introduced, and the type of printing has been changed. They consist of two main parts, one of songs common in all parts of the country, and the other of songs peculiar to the locality. In other words, the gradual decline of provincialism and the tendency toward unification is seen even in the hymn book reform.

* * *

A Vacation for Every Mother

A vacation for every mother! This is the slogan of the "Frauenhilfe," an organization of evangelical women which has 6,000 branches over Germany. This organization stresses the fact that mothers need a vacation every year no less than other workers. To attain its goal the Frauenhilfe has established about 30 recreational homes for mothers, and more are under construction. In these homes overburdened mothers, especially "the sick, poor or aged mothers" can spend much needed vacations. The Frauenhilfe not only takes care of their expenses during the vacation, but sees that the children are well taken care of at home. This project is stressed in the German celebration of Mother's day, and special collections for the building and maintenance of these homes are collected on this day.

SIEGFRIED SCHARPE.

Advance Notice Required to Wed

Colorado Legislature Enacts Social Laws —Warns of Radio Monopoly—New Catholic Bishop

(Correspondence from Colorado)

DENVER, May 23.—The Colorado legislature has adjourned. A number of enactments of a socially constructive nature were passed. A bill makes it necessary to give five days notice before a license to marry can be granted. There was some opposition from county clerks and business concerns, but Colorado definitely refused to travel the Nevada path. A "Blue Sky law" making the attorney general and district attorney the judges of legitimate business in stock sales is of great importance in a state where large sums have been dissipated in questionable mining projects. Colorado became the sixth state to ratify the proposed federal child labor amendment. The parimutuel bill was defeated after its proponents had quietly slipped it through the house. The newspapers, women's organizations, and churches became aroused and contributed to its defeat in the senate. A large number of wet bills were stopped in committees. A bill was passed providing for the settlement of suits under $100 without the expense of court procedure. The judges will no longer be compelled to sentence offenders under 21 years of age to the state penitentiary for aggravated robbery cases, but may send them to the reformatory. An adult probation law filled a long felt need in the legal machinery. The judges will now be able to deal more constructively with the first offender.

* * *

See Monopoly Threat To Radio

The National University Extension association has completed its annual convention at Boulder, Colorado. Considerable attention was given to the radio situation. Armstrong Perry, director of the National Committee of Education by radio, inquired: "Shall radio fall into the hands of corporations which wish to use it for their own profit, as they have timber, oil, coal, and other natural resources? Already commercial broadcasters have captured 94.5 per cent of the channels and they are after the remaining 5.5 per cent. It is obvious that the only way to insure freedom of speech and intellectual liberty is to maintain some radio channels and stations for the use of the elected representatives of the people."

* * *

Theater Owners Fight Block Booking

The Rocky Mountain Theater Owners association have completed their annual meeting. Resolutions were passed opposing "sponsored films" and block booking. Harry Huffman, president of the association and owner of two large Denver theaters, spoke in support of the resolu-

tion against block booking, stating that formerly producers would threaten to build theaters in cities where the exhibitors refused to buy films under the block booking system. "No longer," he said, "need we fear that threat. Now is the time to fight the block booking menace and force the producers to offer a choice which will enable the theater owner to select a product which is suitable for his own house."

* * *

Cincinnati Theologian Named Bishop

Mgr. Urban John Vehr, rector of Mount St. Mary's theological seminary of Cincinnati, has been appointed Catholic bishop of Colorado. The naming of younger men to the bishopric has become a settled policy of the Catholic church in America. Mgr. Vehr will be consecrated at Cincinnati by Archbishop McNichols and will assume his new duties in Denver immediately thereafter.

* * *

Receives Heavy Plurality But Is Defeated

Denver has just had a city election in which Mayor Stapleton was defeated by George Begole in a very close race. All of the policies and political friends of the mayor were victorious. He received 43,000 votes as against 26,000 for his opponent. The preferential system, under which Denver elections are held, was responsible for his defeat. This so-called reform device allows you to make your vote count for every man who has a chance to defeat the leading candidate. The field united against the mayor. He did not have the necessary majority and was defeated by the second and third preference votes received by his opponent. There was no moral issue in the campaign. The city is to be congratulated upon the comparatively high caliber of the new mayor.

* * *

Announce Speakers for Sunday School Meeting

The Colorado Sunday school convention will be held in Denver on June 18-20. The leading speakers will be Dr. Robert M. Hopkins, Dr. Hugh S. Magill, Rev. Edward P. Westphal, Mrs. C. M. Philbrick, and Dr. Forrest L. Knapp.

* * *

Catholics Discuss Current Industrial Situation

The third annual regional meeting of the Catholic conference on industrial problems met in Denver during the latter part of April. The attendance at the conference sessions ran from 500 to 800. Distinguished leaders of the Catholic church, the labor unions, employers' associations and western universities led the conference in a vital and intelligent study of the unemployment problem and other phases of the current industrial situation.

* * *

Jewish Hospital Seeks Tuberculosis Cure

The National Jewish hospital is one of the finest institutions in the Rocky Mountain area. It claims to be the first nonsectarian hospital in the country to give absolutely free treatment to all patients. A definite effort is made to serve 15 to 20 per cent non-Jewish patients. Dr. Corper, a distinguished member of the staff of the institution, is working constructively upon a cure for tuberculosis, the disease upon which the hospital centers all of its attention. A national drive for funds has just been completed. Denver was asked for $25,000 and contributed $33,000.

* * *

Camps Conducted by Religious Educators

Announcement has been made of the western region camps of the International council of religious education to be held at Geneva Glen, Colo. The older girls camp will be held July 7-20 with Roy Burkhart of Chicago, Rev. O. R. Warford of Pueblo, and Miss Kathleen Painter of Denver among the leaders. The older boys' camp will be held Aug. 25 to Sept. 7 with Rev. Lyndon Harper of Independence, Mo., Rev. Donald Howard of Pueblo and Prof. O. W. Warmington of Boston university taking prominent part. The adult camp, Aug. 10-22, is offering training in religious education leadership.

* * *

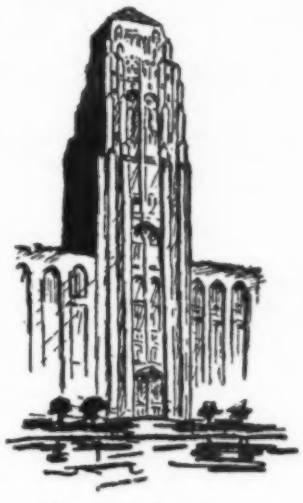
Y. M. C. A. Institutions Show Vigor

The Estes Park camp of the Y. M. C. A. is taking on new life under the leadership of Mr. A. A. Ebersole. He has placed the camp on a firm business foundation and arranged for a number of very vital conferences during the summer. A pastors convocation will be held, July 14-30, with Dr. Edward A. Steiner of Grinnell college and Dr. M. H. Lichliter of Columbus, Ohio, acting as the major prophets. The student Y. M. C. A. and Y. W. C. A. conference will be held June 8-18. The Denver Y. M. C. A. has just completed a campaign to raise $75,000 for capital expenditure to cover improvements which have been necessary in their building and to make possible still further remodeling which has been needed for some time. The final reports of the canvassers showed that they had fallen $10,000 short of their goal but the directors expect to continue the drive to a successful conclusion.

VERE V. LOPER.

Southern Baptists Declare For Prohibition

The consensus of opinion of the nearly 10,000 delegates at the convention of Southern Baptists, at Birmingham, Ala., May 16-21, was that prohibition is the leading issue before the churches today. They expressed their determination to seek the defeat of any candidate opposed to the prohibition law, regardless of party allegiance. Emergency debts occupied much of the convention's attention. During the past year a net gain in membership of 79,633 was recorded, making the present Southern Baptist membership 3,850,279. Baptist work in foreign fields is reported successful, with 14,415 persons baptized, Rumania leading with 5,000 conversions. Dr. W. J. McGlothlin, of Greenville, S. C., was reelected as president of the convention. St. Petersburg, Fla., is to be the 1932 convention city.



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Catholics Open Training Farms

Tackle Unemployment by Fitting City Surplus to Go Back-to-Land—Birth Control an Issue

(Correspondence from Scotland)

GLASGOW, May 14.—The Roman Catholics are tackling the unemployment problem through a Back-to-the-land movement. Their Scottish Catholic Land association has just purchased an estate in Lanarkshire, where it is proposed to train unemployed men and boys in farming. Later, more land is to be bought and divided among trainees, who would then be encouraged to marry and settle down as smallholding farmers. This is meant as part of a permanent policy, for it is doubtful if industry will ever again be able to absorb all the unemployed. The farm is to be opened at Whitsuntide, with a resident priest in charge, and expert instruction to be given in handicrafts, such as weaving and milling, as well as all branches of farming, to the 24 pupils who can be accommodated.

The Roman Catholic archbishop of Glasgow stated at a dinner last autumn that when it was decided to evacuate St. Kilda, he had instructed an agent to apply to the proprietor to find out if the island was for sale. At the same time he had got into touch with a number of monks who had brought the fen or waste lands of Europe into a higher state of fertility, and had asked them if they were willing to undertake the same task on this wild Hebridean isle. He had intended that Catholics should show the rest of Scotland how to reclaim the worst land under the worst conditions, but his romantic scheme was foiled when he was told the island could not be purchased. Now the start is being made within an hour's run of populous Glasgow instead.

* * *

Scottish Church Also Trains Farmers

It might be mentioned that the Church of Scotland has been doing somewhat similar work since 1907, when a farm near Stirling was obtained, but this farm has hitherto been used more especially to train young men from the slums for farm life in Canada and Australia. Now that the dominions are practically closed against immigration, the cooperation of country ministers and farming elders is being sought here, in order that the graduates of the training-farm may find work on the land in Scotland. The trainees, who range from 18 to 26 years, have never had steady employment before coming to the farm, and some of them have had no employment whatever. The Church of Scotland also runs "labor homes" in Edinburgh and Dundee, where men who are down and out can earn food and lodging, by sorting waste paper, chopping sticks, etc. The aim is to pass these men on to permanent jobs somewhere—a task which is proving exceedingly difficult in these days.

Growing Unemployment Calls For More Aid

Last winter the Salvation army tried the innovation in Glasgow of sending a traveling food kitchen to the poorer districts, where nourishing hot meals were retailed at a very low figure to those who were pinched by the present financial stringency. This spring the department of agriculture for Scotland has arranged to help unemployed persons who wish to grow vegetables or fruit on allotments, by supplying them with seeds, fertilizers, and implements at half-price. All these efforts are still badly needed for the unemployment figures are 50 per cent worse this year than they were at the corresponding month of 1930.

* * *

Catholic Vote Fights Labor on Birth Control

An interesting feature of the by-election for the St. Rollox division of Glasgow last week was the way the Roman Catholic vote almost reversed the district's representation in parliament. At the general election, the labor candidate (who has since died) received 19,445 votes—which gave him a majority of more than 8,000. At this election his successor received only 10,044 votes, being a majority of only 1,300. The district has had strong labor sympathies for years, but many of the labor voters are also Roman Catholics. Shortly before the election, the Catholic Herald invited the opinion of the candidates on the question of advice being given by public health officers to women with regard to birth control. It was pointed out in the questionnaire that the substance of the question was not the prevention of the giving of advice, but the payment for it through public funds. The replies were published, and every parish priest was instructed to recommend to his congregation "that every Catholic voter, irrespective of political creed, should refrain from casting a vote in favor of either Mr. William Leonard (labor) on the ground that his opinion and advocacy of policy on the question of birth prevention are in direct conflict with the moral teaching of the Catholic church and are inimical to the spiritual welfare of its members, or of Miss Elma Campbell (nationalist), on the ground that her failure to declare her opinion or to give any assurance on the question is highly unsatisfactory. . . ." The conservative candidate's views were considered unobjectionable, and if there had been no nationalist candidate, he might have won the election; for the laborist had only a plurality of the votes cast!

* * *

Growing Issue Over Use of Public Funds

The Catholic Herald has been very jubilant, considering the election result a matter of secondary importance compared with the fact that the archbishop of Glasgow directed the clergy and laity of his archdiocese to cast their votes against candidates who refused to strive against the payment of public funds to give advice on contraceptives. "The Catholic position was thus assumed and will doubtless be adhered to and applied in every future election in Glasgow and, we trust, all over the kingdom. Catholics regard it as intolerable that rates, or taxes, of which they pay their share, should be used for purposes which . . . etc., etc." The next day a letter appeared in the correspondence columns of the press, pointing out in reply that the Catholic concern for the integrity of the public purse was most illuminating, but was it sincere and consistent and tantamount to the enunciation of a principle? Was it not equally intolerable that rates and taxes, of which Protestants pay their share, should be used for the maintenance of Roman Catholic public schools, where Romish doctrines are taught which are inimical to the spiritual welfare of Protestantism?

* * *

Jonah Helps a Good Cause!!

In connection with the annual effort to raise funds for the National Lifeboat institution (which maintains lifeboat stations all around this seagirt isle), a float was used in Edinburgh that created much interest. It was labeled "The First Rescue at Sea," and depicted a huge grinning whale in the act of swallowing Jonah!

* * *

Archbishop Soderblom Gives Gifford Lectures

The Gifford lectures in natural theology in Edinburgh university for 1930-31 and 1931-32 are to be delivered by Archbishop Nathan Soderblom of Upsala. He has chosen as the general title of his first course, "Basal Types of Personal Religion." The first of the ten lectures is to be given next Tuesday, the course lasting about three weeks.

* * *

Sweepstakes Tickets Stir Protest

The Scottish national league against betting and gambling has addressed a letter to the prime minister, urging the prosecution of successful ticketholders in the Irish hospitals sweepstake, under acts passed in the reigns of William III, George I, and George II. "The prosecution of these adventurers might bring home to the general public the fact that the purchasing of a ticket or tickets in any illegal lottery in Great Britain is contrary to the law." None of the winners has been prosecuted, but there have been a number of people fined for dealing in the tickets.

MARCUS A. SPENCER.

Reformed Jewish Hymnal Is Revised

A committee of ten rabbis has been working for the past five years on a revised Jewish hymnal. Rabbi Louis Wolsey of Philadelphia, chairman of the committee, announces the completion of "Songs and Prayers of Jewish Worship," to be submitted this month to the central conference of American rabbis, representing 400 Reformed Jewish congregations. The new hymnal aims to reshape oldtime melodies in modern forms without losing their essential Hebraic spirit. From the two earlier hymnals, published in 1897 and 1914, the committee has removed 177 hymns written by non-Jewish composers, and substituted about 200 authentic Jewish compositions.

Buchmanism Again Stirs Attention

Banquet Marks Growth; Pastor-Convert Resigns Church—Air Armada Scored in Sermons

(Correspondence from New York)

NEW YORK, May 30.—After something of a lull, at least in public interest, the First Century Christian fellowship, commonly known as the Buchman movement, is again attracting attention. A dinner at the Plaza hotel last Tuesday night attended by more than a thousand was the occasion for a presentation of its tenets and philosophy. One of the ablest exponents of the movement, Rev. Samuel M. Shoemaker, made the principal address. He dealt vigorously with the criticisms leveled against the followers of this teaching, asserting that the basis of these criticisms is that the movement really expects something while most Christians do not have any high expectation. "We are not in step with the world. We are trying to revitalize the lives of the men and women who come in contact with us. We are asking much of them and when they do not surrender entirely naturally they criticize us for asking more than they are ready to give." How deeply these issues raised by this movement are still felt is shown by the fact that Dr. Morris, assistant pastor at the Central Presbyterian church, who took a prominent part at this dinner, felt it necessary to resign his position and the "Sunday Afternoon group" he has been sponsoring has been disbanded by order of the session.

* * *

Many Sermons Score Air-Craft Demonstration

The aircraft mobilization over this city last Saturday was the target for many sermons the next day. Dr. Bowie, the fearless pastor of Grace Episcopal church, declared that "the flight over New York of huge squadrons of scouting and bombing airplanes is evidently intended by the war department for what is called increased national defense. The sight of the planes was calculated to provide those instinctive reactions upon which professional soldiers believe that a nation must depend. . . . America is confronted today with a choice between two beliefs, a belief in guns and a belief in God." Rev. C. Everett Wagner of the Union Methodist church declared that the imaginary attack upon New York was a fantasy of the military mind designed for the purpose of instilling fear into the hearts of citizens. Bishop Manning defended the maneuvers.

* * *

All Souls' Unitarian Church to Build

A new edifice costing $1,250,000 is to be erected by the All Souls' Unitarian congregation at the corner of Lexington and 80th street. Dr. Simons, pastor of the church, reports that George F. Baker, jr., son of the well-known banker and philanthropist, has made this new building possible, doing so in honor of his father who had been a trustee of the church for fifty years.

* * *

American Tract Society Increases Activities

On the occasion of the reelection of Dr. W. H. Matthews, general secretary of the American Tract society, the other day it was pointed out that the society's growth had been marked. Since 1922 the society's endowment has doubled, the regular donations multiplied by three and the number of books, hymnals, tracts and pamphlets distributed increased from 2,200,000 to nearly 5,000,000.

* * *

Birth Control Still In the Headlines

Birth control still commands the headlines. The Roman Catholic forces are mobilizing against the movement. It is planned to extend and strengthen the work of the Catholic Physician guilds with "Bad medicine and bad morals" as the war cry against the use of contraceptives. On the other side of the question Sherwood Eddy has been urging an end to those restrictions which prevent physicians from giving the instruction they deem advisable in this field. And so the fight goes on with, as far as most observers can see, a steady gain in the respectability of the birth control movement.

* * *

President Butler Stresses Need For Lifelong Study

Speaking before the annual meeting of the Association for Adult Education Dr. Nicholas Murray Butler made an effective plea for continuing education all through life. Few, he said, continue to grow after their early twenties and few indeed have their intellectual and spiritual velocity rising at the age of forty. This condition he pointed out must not go on, for the complexity and gravity of our modern problems can be met only by adult training. While he did not apply this to our churches we who have their interests at heart need to give more thought to the adult side of our religious education program.

EDMUND B. CHAFFEE.

Endeavorers Hold Jubilee Convention Next Month

The Christian Endeavorers of North America will meet at San Francisco July 11-16. International C. E. conventions are held every two years, with a registered strength of from 10,000 to 16,000 delegates. The 1931 convention will mark the 50th anniversary of the founding of the first Endeavor society, by Dr. and Mrs. Francis E. Clark, in Portland, Me. Rev. Daniel A. Poling, international president, will deliver the keynote address, and will preside at the principal sessions. Mrs. Francis E. Clark will be present as honorary delegate and speaker.

Basil Mathews at Boston U. Commencement

Dr. Basil Mathews, of London, will deliver the commencement address—"Youth and Vocation in a Changing World"—at the annual commencement exercises of Boston university, June 15.

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Ask Division of Episcopal Diocese

Convention Votes to Set Buffalo and Rochester Apart—Another Church in Small Community

(Correspondence from Western New York)

BUFFALO, May 27.—The 94th annual Western New York diocesan convention of the Episcopal church, meeting in Buffalo, has just adjourned. The convention took the final vote favoring the division of the diocese. The general convention meeting in Denver will be asked to ratify. Bishop Ferris will then become head of the Rochester end of the diocese, while Bishop-coadjutor Davis will automatically become head of the Buffalo end. The convention passed a resolution, so good a one that I want to give it here in full: "Resolved, that it is the opinion of this convention that a primary duty of the Christian church is the creation of a social conscience which shall lead to the expression in business and industry of the principles of Christ, where they are not found at the present time, and which will involve recognition of the fact that business and industry should have as their primary motive the welfare and happiness of mankind rather than the making of profits. And further, that in view of the alarming condition of unemployment it is the solemn duty of the Christian church to urge upon our business leaders that by mutual agreement and cooperation, with participation by the state if necessary, they shall determine to put into operation the means needed to eliminate the present evils of unemployment and want." In the classic language of Andy, "That's good."

* * *

Another Example of Over-Churching

Brocton, N. Y., is to have another church. To me this is not good news but bad news. For I know Brocton. It is a lovely little town of a few hundred population, situated in the heart of the prosperous vineyard country, midway between Buffalo and Erie. Brocton has a thriving Methodist church, with an excellent, more-than-adequate building; also a Baptist church, housing a congregation of earnest, devoted folk. These two congregations with their pastors are abundantly able to care for the spiritual needs of the Protestant people of the town and surrounding country. But now a tiny handful of disciples known as the Wesleyan Methodists, unable to worship with their fellow followers of Christ, have decided to arise and build. We all know what they will build—a little chapel of wood, whose chief message to the community will be: "Here we are, look on us, the true disciples! We can live in the same town, buy and sell, trade with our fellow Protestants, but we cannot worship with them." So it goes. And it is tragic.

* * *

Says Christianity's Twilight Will Come from Within

The 98th annual meeting of the New York State Congregational conference, now in session in Buffalo, had as principal speaker the opening afternoon a former Buffalonian, the Rev. Allan Knight Chalmers of Broadway Tabernacle, New York city. He spoke, as he usually does, fearlessly. He said: "The cry of every generation that religion is doomed is a mistaken cry. But there is always a danger for any specific religion and it seldom comes from the outside. The Darrows and the Harry Elmer Barneses may rattle like rain drops on a tin roof as vociferously as they please about the twilight of Christianity; as interpreters of a fact they may be correct, but it does no good to berate them as if they caused the twilight; the danger to Christianity is only if that which they say is true, as shown by the life of those within. If we should lose the radiance which gives this specific religion called Christianity its quality of light, then truly the twilight has come." But we're not going to lose it. What one has experienced is forever his. And multitudes have experienced the inner light.

* * *

Government Improved In Buffalo

Buffalo is enjoying good government. The two men chiefly responsible in the public eye, the mayor and chief of police, are above reproach. Mayor Roesch and Chief Roche are both men of unquestioned personal integrity and character. Added to that they are bringing to the discharge of their duties earnestness, devotion and intelligence. For one thing there has been an absence of the orgy of spending prevalent under a former regime. The tax rate is down $1.46 per $1,000 for the present year.

* * *

Even P. T. Barnum Can't Cope with Unemployment!

Buffalo has a painter and house decorator, Charles Enright by name, who bears a recommendation from P. T. Barnum. Forty years ago the great showman sat down at his desk and wrote a "recommend" for the man who painted and gilded his gorgeous chariots. But even that magic "P. T. B." to a letter, backed by forty years of honest work, fails to get him a job. A little sidelight on unemployment!

* * *

Churches Hold Anniversaries; Install; Call; Advertise

Plymouth Methodist church, Dr. Thomas Hopkins Morris, pastor, is celebrating 75 years of history. With the largest Methodist membership in the city, fifteen hundred, Plymouth territory has completely changed in the last ten years. Italian people now all but surround the church. But Plymouth maintains its old-time vigor and influence. For the anniversary services former pastors Bishop Ernest Lynn Waldorf of Kansas and Dr. William S. Mitchell of Worcester, Mass., returned to preach.

Lafayette Presbyterian has installed Dr. Percival Barker, called from Pittsburgh, as pastor. The church was crowded for the installation. Dr. Robert Freeman of Pasadena, a former pastor of Lafayette, preached the sermon. Dr. Murray Shipley Howland, of Binghamton, also a former pastor, delivered the charge to the minister. Dr. William McEwan, veteran pastor of the Third Presbyterian church, Pittsburgh, delivered the charge to the congregation. In happy remembrance of the fact that he has Methodist blood in his veins (Dr. Barker being the son of a Canadian Methodist preacher), he asked Dr. Bruce S. Wright of Asbury-Delaware Methodist church to read the scripture lesson.

The Presbyterian Church on the Circle, of recent years in the limelight because its successful and successive young pastors, the Rev. George Buttrick and the Rev. Allan Chalmers, were called to New York pulpits, after a year of searching has called the Rev. Ralph B. Hindman of the Presbyterian church of Danville, Ill. He has accepted and will begin his ministry in September.

The American-Scandinavian church building, frame, valued at about $40,000, burned to the ground a few nights since. It was started by sparks from the burning 176th regiment armory building, one of the most spectacular fires in the history of Buffalo, causing a loss of between six and seven million dollars. Buffalo communists have demanded a searching inquiry into the cause of the armory fire. They say some of the regiment's officers have been "seeing red."

Buffalo, through the council of churches, has invited the next Student Volunteer convention, to be held the holiday season, 1931-32. Boadway auditorium, seating 8,000, has been secured for the sessions, the hotels have promised square treatment, together with opportunity for full and constant fellowship for all delegates, regardless of race or color.

A large delegation of Buffalo clergy went to Harrisburg, Pa., recently to be present at the consecration of St. Paul's dean, Dr. Wyatt Brown, as bishop of the Harrisburg diocese.

St. Joseph's cathedral (Roman Catholic), downtown, now uses a paid display advertisement in all Buffalo Saturday papers. There it is, side by side with the display ads of churches, halls and missions, making its bid for the attention and patronage of the ad-reading, church-neglecting public.

BRUCE S. WRIGHT.

Will Discuss an American Five-Year Plan

The midwest section of the League for Industrial Democracy is to hold its summer conference at the Bowen country club, near Waukegan, Ill., June 19-21. The sessions will be devoted to various aspects of the suggestion for a 5-year plan for America. Speakers will include Norman Thomas, Leifur Magnusson of the International labor office, Karl Borders, Stanley P. Farwell of the Business Research corporation, Oscar Ameringer, Reinhold Niebuhr, Harold Lasswell and Aaron Director. Among the chairmen who will summarize discussions will be Fred A. Moore, of the Chicago Adult Education council, Clark Eichelberger, of the League of Nations Nonpartisan association, Ernest Fremont Tittle, and Paul Hutchinson. The total cost for all sessions, meals and lodging will be $6.50. Reservations should be made at the Chicago office of the L. I. D., 20 West Jackson boulevard.

Child Health Program Drawn

Seek to Rid Puerto Rico of Tropical Diseases—Churches to Aid in Sanitation Campaign

(Correspondence from Puerto Rico)

RIO PIEDRAS, P. R., May 5.—Last year, at the special request of President Hoover, Dr. S. J. Crumbine of the American Child Health association made a visit of investigation to Puerto Rico. The findings of Dr. Crumbine were of such a startling nature that President Hoover at once commissioned him to launch an active campaign in favor of better health for our island, especially its children. Dr. Crumbine has just terminated his second and more prolonged visit of investigation. This time he spent about two months in conferences with Governor Roosevelt and sanitary, educational, and religious leaders, and in direct personal investigations. Perhaps no man has ever come in such intimate contact with the vital health problems of our island in such a short time.

The plan of relief and rehabilitation as outlined by Dr. Crumbine calls for an expenditure of more than $7,000,000 over a period of six years. There are seven specific projects: 1. An active campaign to combat the rapidly increasing infectious and devitalizing diseases such as hookworm, malaria, and tuberculosis and for the reduction of the high infant and maternal mortality. 2. The hospitalization of all open infectious cases of tuberculosis. 3. Extension of the present system of milk stations to provide for the feeding of infants and children under two years of age of indigent families. 4. Extension of public school lunch rooms to provide food for undernourished children. 5. The erection and maintenance of a large children's hospital sanitarium for the care of sick and undernourished children. 6. The establishment of a school of tropical agriculture thus helping our people to help themselves. 7. An intensive public health education campaign.

* * *

Theological Seminary to Teach First Aid and Public Health

As a result of its close contact with Dr. Crumbine in his work in Puerto Rico, the Evangelical seminary is planning, beginning with next school year, to offer courses in first aid and public health. These courses will be given in cooperation with the department of health of the insular government and the Rockefeller foundation and will be required subjects. As far as we know this will be the first time a theological seminary has ever included such subjects in its regular courses.

* * *

Missionary Crisis

Practically every missionary board has cut its appropriations to Puerto Rico. Some have been more drastic than others, but all have suffered. This comes at one of the most critical periods in the history of evangelical work on the island. Our people, tragically poor at all times, are just now suffering with all the world an added burden of depression. Missionary work has over the past several years been expanding quite rapidly. Although local contributions have had a steady increase, this increase has scarcely been sufficient to cover the added cost of expansion. The present situation is reversing the machinery—instead of expanding the missions are having to curtail. This, however, may not be an undivided evil, although quite trying at the moment. The elimination of less prepared workers, the consolidating of fields, the reduction of overhead will serve on the positive side to bring closer the day when our churches can sustain themselves. Although this day is still some distance in the future it is one of our early objectives.

* * *

Puerto Rican Churches Participate in Worldwide Evangelization

As one evidence of the solid development of our churches is the self-denial offering recently made by the churches of the mission of the Disciples of Christ. The local churches of the Disciples decided to unite with their sister churches of the north in observing holy week as a week of self-denial for world evangelization. Of course the total amount received was not large, but the encouraging feature is that every church gave something and more than 50 per cent of the total membership of the Disciples of Christ in Puerto Rico participated in the offering.

* * *

Fellowship of Reconciliation in Latin America

That genial, tireless messenger of good will, Charles Thomson, Latin American secretary of the Fellowship of Reconciliation, has just paid us a visit. Mr. Thomson has his headquarters in San Jose, Costa Rica, and is giving his special attention to the Caribbean area. The specific program which the fellowship has for this section is: 1. Agreeing with President Hoover that the United States should not be represented abroad by the marines, the fellowship is working to end the marine occupations of Nicaragua and Haiti, and to avoid further marine interventions in the future. 2. To rally and unite peacemakers in the two Americas. 3. To build understanding contacts with the leaders of thought and opinion in the countries of the Caribbean area. 4. To promote international friendship through interchange of information and cooperation for social advance.

Mr. Thomson is one of the very few foreigners to hold a degree from the University of Mexico. He speaks Spanish fluently and correctly and has identified himself to a remarkable degree with the Latin American thought and idealism.

* * *

Conference of Evangelical Workers

One of the outstanding affairs in the life of the evangelical workers in Puerto Rico is the annual interdenominational conference. In this conference about 200 workers from all parts of the island and representing every denomination come together for a week of study, fellowship, and devotional development. The mornings are given to leadership training under the direction of the faculty of the Evangelical seminary. The afternoons to fellowship and recreation. The evenings to popular meetings and devotional groups. This conference will be held June 18-25, on the spacious campus of the Polytechnic institute of Puerto Rico.

C. MANLY MORTON.

James Moffatt

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Pioneer Baptist Secretary Retires

Dr. W. A. Davison Placed Vermont at Forefront in Methods of Interdenominational Work

(Correspondence from New England)

BOSTON, May 30.—The Vermont Baptist anniversaries, May 11-13, were notable in two respects. Strong resolutions "reiterated allegiance to the 18th amendment as part of the constitution and as our personal conviction," called for "systematic religious education on the values of total abstinence" to supplement the law, and expressed the "opinion that military training in colleges should be optional." The convention also released its executive secretary, Dr. W. A. Davison, who has served since 1899. His successor, Rev. Paul Judson Morris, fittingly summed up his career as a "builder" not only of the Baptist convention, its endowment and programs, but also of the churches and their future leaders, and interdenominational cooperation.

Coming from Scotland as a lad of 14 in 1880, after two fruitful pastorates, he was called by the convention as "evangelist" at a salary of $600 a year and expenses, fixed by himself. Never asking anything for himself, he proposed and insisted upon forward steps, like the effort to raise the missionary giving of Vermont Baptists from 13 cents to $1 apiece. The convention's budget has been raised from $4,000 to $48,000 a year; its invested funds, from $24,792 to $538,897. State and association programs, planned a year in advance, set the standard for the denomination. His strong personality, wisdom, and utter disinterestedness gave his little state a national influence. Dr. Davison has proved that our independently organized churches need and may have "vision and supervision."

But he built more than his denomination. As he learned to know the needs of the state, he advocated a law compelling the towns that did not have high schools to pay tuition of their pupils of that age in nearby townships; and Gov. Gates asked him to address a joint session of house and senate, resulting in an overwhelming vote in its favor. And best of all, it was he who made Vermont a pioneer in interdenominational cooperation. At a meeting of representatives of many denominations in 1903, he proposed a policy of exchange of fields, when even the best of the other denominational secretaries pronounced it "scholastic but impractical." A leading layman of the latter's denomination at the close, came to Dr. Davison and said: "Your proposal is scholastic, and we propose to make it practical." The results in recent developments have been reported in this correspondence.

* * *

Newspaper Sees Military Suicide Impending

The New Haven Journal-Courier, in an editorial on May 24, said: "It is unnecessary to be a pacifist to feel gloomy at the present outlook. The United States army made one of the greatest demonstrations in history last weekend. . . . Not that the United States is alone in such maneuvers. It is if anything behind the world procession of new armies. . . . Everybody admits, our civilization could hardly survive another general conflict. . . . And what does the world do in the face of these indubitable conclusions? Prepares more madly for the ultimate cataclysm than ever before. Reviews its navies, sends its air armadas over its key cities. . . . The civilized world is rushing toward war just as fast as its legs—no, its armored cars—will carry it. It is choosing war because its ignorance, its greed, its hate are so far more potent than its brains. Suicide in the individual is sickening; in a civilization, it is transcendently damnable!"

* * *

A Season in the Twentieth Century Club, Boston

In 1893 a meeting was called by ten men, including Edward Everett Hale, Edwin D. Mead, John Fiske and Robert A. Woods, to consider a "club of men and women in various fields of literature, politics and business, animated by a common progressive spirit and an interest in the creation of a better society." It was organized with the name which expressed its forward look, and the motto: "A finer public spirit and a better social order." Its first president, Mr. Mead, in restored health and vigor, continues to inspire it by his frequent presence and participation in its discussions.

The past season, October to May, besides other activities and hospitality to many gatherings of social import, it has held twenty-eight Saturday lunches, addressed by one or more announced speakers, from ten of our States and England, Italy, Belgium, India, China, and Japan. At least three of these are contributors to The Christian Century, two being on its staff. Distinguished visitors in Boston, from other parts of the country or abroad, are often introduced as brief supplementary speakers. The topics treated included education, the problem of modern youth, the causes and prevention of crime, remedies for business cycles of depression and the "remaking of society by labor or the churches," and the need for a "new political alignment." Discussion of the problems of five foreign countries and three addresses on peace gave an international atmosphere. The press and the theater were discussed, and two young poets gave readings, one from his anthology of "War Poems" and one from his own verse. "Belief in God in the Light of Psychology" and "Progress in the Margery Mediumship," illustrated by weird photographs, showed the club's willingness to face still profounder problems. But it "does not pass resolutions. Indeed, it has been said that a vote in approval of the Ten Commandments could hardly pass. Yet it is doubtful if a group could be found with a closer sense of agreement touching all the highest standards of conduct, more earnest idealism, or common sense." The success of the past year is largely due to the president, that able exponent of the present relation of science and religion, Prof. Kirtley F. Mather, and the efficient secretary, Harold Parker Whitney.

The Air-Armada and an English Pacifist

The great air-fleet has visited New England and gone. It has apparently not excited the interest expected. Rev. Leyton Richards, the English preacher who was once fined "£100 for refusing to mix Christianity and war," happening to be in Boston at the same time, told the Fellowship of Reconciliation how that organization in Birmingham defeated the purpose of a similar demonstration by demanding that "the children also be shown the hospitals where, 13 years after the war, wounds are still being treated." He pictured the horrors of modern warfare, two and a half times as deadly as in 1918. "Let war be declared between England and France, and in a few hours a fleet of 1,000 planes with bombs and gas could wipe out the whole population of London. There is no possible defense, except simultaneous destruction of Paris. No victory is possible, only mutual ruin." Still greater he held the moral horrors. Truth is the first victim. When the conservative bishops of the Anglican church say: "War is incompatible with the teachings and spirit of Christ," the burden of proof is on its defenders.

E. TALLMADGE ROOT.

Death of Dr. George Foot Moore, Semitic Scholar

Writing of the death of Dr. George foot Moore, who died at his home in Cambridge, Mass., on May 16, Dr. John Haynes Holmes, who studied under him, describes him as "the greatest American scholar I have ever known." Dr. Moore had won international fame, especially for his preeminence in the field of Semitic studies. Though his books were many, his great work on Judaism in the early centuries of Christian history is rated as the crowning glory of his literary life. Dr. Moore was the son of a minister and a minister's daughter. He was graduated from Yale in 1872 and later studied at Union seminary and at Tubingen, Germany. He held the pastorate of the Putnam Presbyterian church, Zanesville, O., from 1878 to 1883, in which year he became professor of Hebrew at Andover seminary; he served as president of Andover from 1899 to 1901. Since 1904 he has been Frothingham professor of the history of religion at Harvard. Dr. Moore was in his 80th year at the time of his death. He was a brother of Prof. Edward C. Moore, Congregational minister and for many years an active leader in the work of the American board.

Dr. Horace Westwood Will Go to Pacific School

Dr. Horace Westwood, mission preacher for the Unitarian laymen's league since 1927, has accepted the invitation of the Pacific Unitarian school for the ministry, Berkeley, Cal., to become its president. Dr. Westwood will not assume this new responsibility until August of next year; he will complete another year as preacher for the league's institutes of liberal religion. The Pacific school was organized in 1904, and under the presidency of Dr. Earl Morse Wilbur it has had marked development. The school adjoins the University of California.

20-Year Plan for Island Methodists

Filipinos Adopt Program Looking Toward Missionary Withdrawal—Awaits Mission Board Approval

(Correspondence from the Philippines)

MANILA, April 28.—Approximately half of the Protestants in the Philippines are Methodists. Unusual interest therefore attaches to the program of development recommended to that body at its recent annual conference by Edwin F. Lee, resident bishop of Malaysia and the Philippines, and unanimously endorsed by the conference for presentation to the Methodist board of foreign missions at its next meeting in November, 1931. So far as your correspondent knows, this program is the first announcement of a definite time and program for withdrawal from work in the Philippines which has yet been made by any mission.

Bishop Lee's statement of his proposal follows: "In view of the rapid development of our church in the Philippines, which in less than thirty years has reached a membership of 68,717, it would appear that we can look forward definitely to a comparatively early withdrawal as an organized mission. The work can be carried on by the members of the Philippine Islands annual conference in the same way that it is done in our regular self-supporting and self-directing conferences throughout our church.

"We are therefore proposing to our board of foreign missions that the present missionary force be increased during the period of the next ten years by two men and that our recurring budget be increased about 40 per cent annually in order to make possible the extension of our evangelistic work promoted by missionary and Filipino personnel. That will apparently complete the initial phase in the establishment of this young church. In addition to this, we are suggesting that we enter upon a definite program of helping to build more churches and to rebuild those that are not now completed, so that within a decade we shall have completed throughout our church territory an adequate number of well-equipped church buildings which will be respectable houses of worship. It is not yet fair to expect the local churches to assume the full support of their pastors and also to bear the entire cost of the church buildings. . . . It is believed that with anything like the present program of advance, which in 1929 showed a net increase in membership of 2,006 and in 1930 of 2,879, we can within the next ten years have a membership of approximately 100,000."

* * *

To Perpetuate Work Of Seminary

This program will be followed for the first ten years. During this time the bishop proposes that the Methodist church, together with the four other denominations now cooperating in the Union theological seminary of Manila, attempt to secure a million dollar endowment for that institution. When the missions begin to withdraw, the higher education of the Filipino ministry will be a heavy burden upon the younger churches, and an endowment, administered by a joint board of Filipinos and Americans, will be imperative if the seminary is to continue to train leadership for the evangelical movement in the Philippines.

The outline for the second ten years contains the teeth of the whole plan. "At the end of the decade it is proposed that we as a mission begin to withdraw mission support and direction of activity," said Bishop Lee. "The rate of withdrawal is to be determined by conditions at the time, but will not take longer than a second decade. The general proposal is that it be a gradual withdrawal of about ten per cent of support and personnel per year. It is believed that the Filipino church will then have a reasonable prospect of being able to carry on as an independent part of our general Methodist Episcopal church, or to determine any other relationship it may wish to have with any other like groups of Christian people in the Philippines."

* * *

Hastening Toward Self-Control

Should the Methodist board of foreign missions adopt this plan, it will have far-reaching effects both here and in America. It will give the church in America the sense of working at a task of which one part, at least, can be completed within this generation. It will bring the stimulus of increasing responsibility and definiteness of future to the Methodist church in the Philippines, and through it to the entire Protestant movement.

It needs to be said that this is in line with former progress within the Methodist church in the islands. Seven of the eight districts into which Methodist territory is divided are now administered by Filipino superintendents. It was proposed at the last conference that the eighth district be taken over by a certain Filipino pastor, but the man in question was forced to decline because of poor health. The new plan does not preclude further assumption of responsibility in all offices by nationals as fast as they are ready, even during the first ten years. A Filipino bishop is entirely within the realm of possibility in that time, according to responsible people.

HAROLD E. FEY.

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Memorial Day Shows Conflict

Interpretations of Holiday's Teaching Bring Out Divisions Between Militarists and Peace-Workers

(Correspondence from Chicago)

CHICAGO, June 1.—Nothing is more evident to one who reads with any discrimination the newspaper accounts of the commemoration of Memorial day than that beneath the surface demonstration a major conflict is proceeding. On one side in this struggle are those who would exploit the day to cultivate nationalistic and militaristic sentiment, and, on the other, those who, while reverencing the men who paid the last full measure of devotion, would use the day as a day of national dedication to the ways of peace. The papers contain reports of speeches in which we are again reminded that adequate preparation for war is the best guarantee of peace. The military mind seems to find it difficult to conceive of any other way of meeting a tense situation than by resort to arms. The preachers, however, for the most part, were awake to the fact that other instrumentalities are available, and sermons on the Sunday preceding Memorial day called attention to our solemn national obligation to make use of these agencies. The annual parade down Michigan avenue was washed out by a continuous downpour of rain, but many, in imagination, saw the marching legions of the dead, and vowed that they would do all that lay in their power to prevent the offering of such another bloody sacrifice on the altar of Mars.

* * *

War in the Air

Bad weather delayed for one day the arrival of the army air fleet of 700 planes, so that the celebration of Good-Will day and the air attack upon Grant park had a couple of days cushioned in between them to give us time to change our mood from peaceful to warlike. A crowd of 500,000 thronged the water front to watch the maneuvers—rather a larger number than attended the Good-Will day celebration in the Masonic building a couple of days before. Many church and peace organizations protested the demonstration, and some of them distributed anti-war literature among the crowds. But, in spite of the thrilling nature of the spectacle, it is doubtful if the total effect was bad. Most of the comment I heard concerned itself with the hell that would be let loose if those bombers, each capable of carrying two tons of TNT and of dropping bombs with great accuracy, were actually operating along our boasted skyline.

* * *

The Blindness That Will Not See

The whole country has been reading about the horrible tragedy in Gary in which a girl was done to death in unbelievably bestial fashion, and of the travesty on justice by which the chief offender was sentenced to from one to ten years in the reformatory. But it remained for the Chicago Tribune to write a long editorial excoriating the homes, schools and churches for their failure to prevent such a tragedy. The effective retort is made by Mr. Harry L. Tate, principal of the Whitney school, in a letter to the Tribune, in which he resents the attempt to place the blame upon these institutions for the letdown of moral standards.

"You fail even to touch upon the commercialized sources of smut and filth," he says, "such as moving pictures, the stage, magazines, books, newspapers, speakeasies, dance-halls, hedonic clubs, gambling joints and houses of ill-fame. The three worthy elements of a child's environment receive the blame for the results achieved by the many unworthy elements. You are arguing that a child's training should enable him always to resist the sensual temptations of the outside environment, which is easily accessible by automobile, that the law allows to be set up and operated by sex perverts and sewer rats. Ask any of the Gary boys where they got their low ideals and attitudes. It was not in any parental conference, school recitation, or church meeting."

The wilful blindness of the Tribune to the devilment worked by the agencies referred to by Mr. Tate is too well-known to require comment. It made no effort to conceal its satisfaction when Rev. Phillip Yarrow met temporary defeat "fighting the wolves," as The Christian Century rightly designated the struggle in which he was engaged.

* * *

The Chicago Church Survey

Last Monday the union ministers' meeting held one of its most significant sessions when Dr. Arthur E. Holt, director of the United religious survey of metropolitan Chicago, reported on the result of two years' study conducted under the joint auspices of the Chicago church federation and most of the denominational city mission societies and theological seminaries. The survey is going forward as a continuous process, constantly feeding information to the comity commission and the city societies which can be used as a factual basis upon which programs can be intelligently planned. Increasingly the comity commission of the church federation is conceiving its task as that of a board of strategy responsible for the adequate religious occupancy of the city and the equalization of religious opportunity, and the facts made available by the survey make it possible to move forward "by cooperative intention rather than by competitive drift."

* * *

And So Forth

The final meeting before the summer vacation of the Chicago council of religious education, of which Prof. W. C. Bower is chairman, was held last Monday. Prof. George W. Betts of Northwestern university gave an important address on "The Need of a New Philosophy of Religious Education," and Rev. O. H. McDonald reported recent findings on a study which the council has had under way for more than a year on "Bridging the Gap between the Church and the Church School." . . . Cardinal Mundelein, just returned from Rome where he attended the dedication of the new building of the College of Propaganda, a building made possible by the gifts of Chicago Catholics, has been warmly welcomed by crowds of admirers. He brings back many papal honors to be bestowed upon prominent clergy and laity of his faith. . . . The Chicago Sunday Evening club's programs were popular as ever through the season just closed. Dr. Albert W. Palmer, Dr. Samuel S. Drury and Dr. Hugh Black have been recent preachers. . . . The Chicago church federation announces that 55,000 new members were added to Protestant church rolls in Chicago during the past year.

CHARLES T. HOLMAN.

Union Seminary Plans Two Conferences

Union seminary will again offer this summer two conferences, the conferences on church work in city and industrial communities, June 16-27, and the conference for ministers and other religious workers, June 22-July 3. The first conference will be divided into three separate groups: the first, under the leadership of Rev. Floyd Van Keuren, of the New York Episcopal social service commission, will consider "The Church and the Family." The second group, led by Dr. George E. Haynes, secretary of the commission on race relations of the Federal council, will discuss "The Church and Race Relations." A third group, directed by Rev. Ralph E. Davis, of St. Mark's M. E. church, Brooklyn, will consider "The Church and Prohibition." In the lecture series, Dr. Edward T. Devine, chairman of the committee on social ideals appointed by the Federal council, will deliver six lectures on "The Social Ideals of the Church." In addition, two other series of three lectures each will be given: "Worship in Religious Education" by Rev. John W. Suter, jr.; and "City Churches and Their Functions" by Prof. Arthur L. Swift, jr. Among the speakers at the second conference—the conference for ministers and other religious workers—will be Rev. J. V. Moldenhawer, Pres. Henry Sloane Coffin, Prof. H. P. Van Dusen, Rev. Joseph R. Sizoo, Dr. J. Newton Davies, and Dr. Norman Thomas; also Dr. J. H. McDonald, chairman of the Foreign policy association, on "America's Responsibility Abroad," and Rev. Frank R. Barry, of Oxford, Eng., on "The Presentation of Christianity Today."

Ohio Council of Religious Education

Ministers and religious educators of Ohio and elsewhere will address the 72d anniversary convention of the Ohio council of religious education to be held in Columbus June 15-18, Governor White will speak, also Judge Florence E. Allen of the Ohio supreme court, her theme being "Christian Principles a Basis for World Peace." Gov. Gifford Pinchot, of Pennsylvania, has been invited to address a mass-meeting on citizenship. The whole program will consider present day needs from the point of view of religious education. There will be forums on such themes as the graded church, the weekday church school, prohibition education and youth leadership. Rev. C. Wallace Petty of Pittsburgh will give an address on "America's Present-Day Needs" and Rev. M. H. Lichliter of Columbus on "The True Quality of an Effective Leader."

Texas Disciples Show Many Gains

Southern Methodist Paper Sued for Slander—Many Mentioned for Presidency of Baylor University

(Correspondence from the Southwest)

WACO, TEXAS, May 23, 1931.—The 46th annual state convention of Christian churches, at Wichita Falls, last week registered more than 1200 delegates, together with many visitors, and recorded the steady progress of the Disciples in Texas. Among distinguished speakers was Dr. Edgar DeWitt Jones, of Detroit, who was heard with delight. Bert Wilson of Kinston, N. C., could not come but wired: "Two of the leading banks of Kinston have closed their doors, the third may close today, but the dogwood and wild strawberries still bloom." Harry Hines was reelected president. The new secretary of missions, Patrick Henry, was properly inaugurated, and a budget of $50,000 adopted for the new year, no debts to be created, and the "church unities" plan to be worked. Texas Christian university received the promise of $25,000 to cover its deficit for the year. The convention elected a local board to direct its young people's work, feeling this would be preferable to complete direction from Indianapolis. The plan of carrying forward the state paper with volunteer editors was continued. Evangelist J. B. Holmes reported a gain of $111,000 in the permanent endowment funds of the convention, bringing the total up to $426,835.

* * *

Southern Methodist Paper Sued

Apparently Southern Methodists manage unusually well to keep the peace within their ranks, and to guard successfully against unseemly washing of the family linen in public. Just now, however, they are experiencing the notoriety of damage suits against their Texas Christian Advocate editor, Rev. E. V. Cole, and against two of their bishops, John M. Moore and Edwin D. Mouzon, filed by Rev. Rembert G. Smith of Sparta, Ga., for alleged slander regarding activities in the 1928 presidential campaign uttered at the general conference in Dallas last May. Added to this unpleasantness are distorted newspaper reports of commotion among the faculty members of Southern Methodist university over certain administrative policies. Churchmen in other denominations who have suffered similar publicity misfortunes are ready to express sympathy. This section is no exception to the newspaper press which construes church matters, where differences are involved, often of smallest consequence, as of equal sensation with major crime items.

* * *

American Women Throng Mexican Vice Resorts

Up-country folk may imagine some of the moral problems confronting those living on the border, when they read of the trooping of American women across the Rio Grande to alluring Mexican gambling and drinking resorts. There are enough such persons from far and near, when congregated at the resorts across the river, to make a very impressive showing.

* * *

Items from Baptist Enterprises

Texas Baptists are rejoicing over the gift of approximately $1,000,000 from John G. Hardin and wife of Burkburnett for the endowment of their state Baptist (Buckner) orphans home, an institution with more than 700 inmates. . . . No successor to the late Dr. Samuel Palmer Brooks, president of Baylor university, has been chosen, although several prominent Baptist laymen have been mentioned for the post, among them former Governor Pat M. Neff, chairman of the Texas railroad commission; Dr. W. B. Bizzell, president of Oklahoma State university, and Dean W. S. Allen, of Baylor university. . . . First Baptist church, Oklahoma City, Dr. T. L. Holcomb, pastor, has just opened a handsome new educational building.

* * *

Influential Ministers Dead

Among recent deaths in the Texas ministry must be noted those of Rev. Joseph Keevil, president of Randolph college (Disciples), Cisco, in an automobile accident; and Rev. D. I. Smythe (Baptist), Port Arthur, at the age of 90. The latter was one of the founders of Southwestern Baptist theological seminary, Fort Worth.

* * *

And So Forth

Rev. Halsey Werlein, Jr. has been installed as rector of St. Andrews Episcopal church, Fort Worth. . . . Dr. Halford E. Luccock, Yale divinity school, will address the Methodist pastors' school at Dallas, June 9-12. . . . Governor Ross Sterling signed the bill which permits moving picture shows to operate on Sundays after 1 o'clock in the afternoon. His predecessor, Dan Moody, vetoed such a bill. . . . At the state convention of the Knights of Columbus in Dallas last week Bishop J. P. Lynch in addition to decrying prohibition and birth control assailed "artificial morality enacted by legislation" and deplored the paganism of our times.

JOSEPH MARTIN DAWSON.

BOOKS RECEIVED

He Stirreth Up the People, by H. J. Hahn. Salem Evangelical Brotherhood, 23 Calumet St., Buffalo, N. Y., $1.00.

The International Note in Contemporary Drama, by Evelyn Newman. Kingsland Press, New York.

Old Things New, by Hugh Thompson Kerr. Revell, $1.50.

Gods of Wealth and War, by James Livingstone Stewart. Revell, $2.00.

The Rural Billion, by Charles M. McConnell. Friendship Press, $1.00.

Race Relations at Close Range, by Lawrence W. Neff. Banner Press, Emory university, Ga., $.60.

The Jew in English Literature, by Edward N. Calisch. Bell Book & Stationery Co., Richmond, Va.

The Plight of Cigarette Tobacco, by T. J. Woofter, Jr. University of North Carolina Press, $1.00.

The Church and the Workers, by Bennett Stevens. International Pamphlets, 799 Broadway, New York, $.10.

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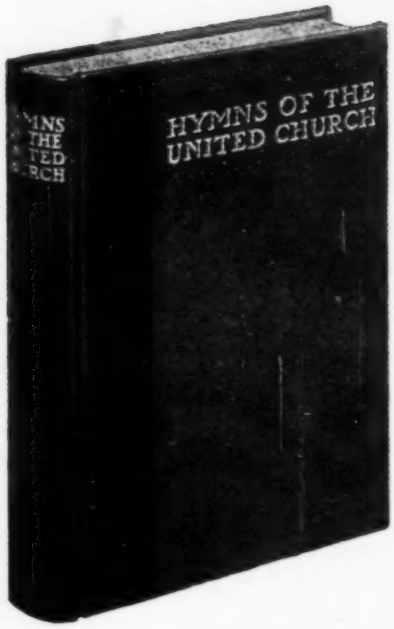

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